

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., September 28, 1939

NEW SERIES  
VOLUME XLII No. 39

## Who's Who and What's What

Copiah B.T.U. has its quarterly meeting next Sunday at Pine Bluff Church, Dentville, 2:30 p.m.

Pastor C. S. Thomas resigns at Elliott to give full time at Duck Hill, where he has been preaching once a month.

The revival meeting is in progress at Crystal Springs with Rev. Chas. S. Leek assisting Pastor L. B. Pierce. Rev. W. W. Grafton is in charge of the singing.

There were six additions to the church at Water Valley Sunday, and 98 present at prayer meeting the Wednesday evening before. Secretary J. A. McCall preached Sunday evening.

Pastor L. P. Petty baptized five Sunday at the close of the meeting last week in Bolton. This is a genuine mission work, the church having been organized only a little over a year ago.

The special State Mission offering at Crystal Springs was \$84.23. Of this \$33.00 came through the W.M.S.; \$11.11 through the Young People; \$12.20 through the Brotherhood and \$26.92 through the Sunday school.

Rev. Joel Sturdivant, who has recently been working for the Convention Board in the interest of the 5000 Club, has accepted a call to the church at Merigold, effective Oct. 1. Brother Sturdivant was pastor in Illinois for a while after graduation from the Louisville Seminary. We are glad that he locates back in his home state.

Dr. H. L. Martin has begun a series of sermons in First Church, Senatobia, with these titles: 1. Our Baptist People: Our Parentage; 2. Our Baptist People: Our Progress; 3. Our Baptist People: Our Principles; 4. Our Baptist People: Our Polity; 5. Our Baptist People: Our Problems; 6. Our Baptist People: Our Program; 7. Our Baptist People: Our Participation.

Sunday the Editor went down to Shady Grove in Lincoln County to be with Pastor Speights and the church in a Homecoming Day program. We had been with these people several years ago in three revival meetings in which 78 people were baptized in the beautiful stream of Topisaw. Many pleasant memories were recalled. And there were many former members who came back to visit and rejoice with the home folks. The pastor is a student in Mississippi College and is doing excellent service in leading these people. He has a program, which the church has adopted and they are working toward its fulfillment. Some of the objectives have been already attained. They have a good Sunday school. We had the privilege of hearing the lesson well taught by brother Cole. The church was organized in 1854. Brother Cole read a good but brief history of the church, which we asked him to furnish the Record readers. We should like to call the names of families which have long been connected with the work here. But where would we stop. The three preachers who took part in the organization in 1854 were Reeves, Coker and Clark. Their work abides. The Editor had the privilege of preaching morning and afternoon. Pastor Speight baptized two, a young man and young lady between services in the church. May this church long live to witness to the truth and grace of Christ at home and abroad.

Central Mississippi Baptist Pastors' Conference meets at First Church, Jackson, Monday, October 9, at 9:30 a. m. The program deals with the present unsettled world conditions. The Devotional will be led by E. N. Patterson; Bible Study by Howard Spell; Results of Come Ye Apart Week by all pastors; What Next by C. Z. Holland; Baptist Relation to Present World Conditions by P. I. Lipsey; Sermon by G. P. White.

Pastor C. C. Morris of Ada, Oklahoma, who has baptized probably as many people as any pastor in the Southern Baptist Convention in the past ten years after getting the denominational paper in the church budget says: We have found this most helpful and informative to our people. I am able to discover a better informed church about all of our work than we have had before. I find that it is much easier to present the denominational causes to an informed church than to an uninformed one. I wish all of our churches, large and small could see their way clear to place the Messenger in the budget. I believe it would greatly stimulate interest in denominational work in the state.

Several members of the faculty of Southwestern Baptist Theological Seminary received new honors and responsibilities in the past few months. Among these were Dr. T. B. Maston, who received his degree of Doctor of Philosophy from Yale University this summer. Dr. Maston achieved this distinction through much difficulty, having persisted through a period of severe illness several years ago. Dr. S. A. Newman, who received his degree of Master of Theology from the Seminary last May, was appointed on the committee on negro Seminaries of the Southern Baptist Convention. Professor I. E. Reynolds has recently been asked to serve on the Church Music Committee of the National Educators' Conference of America. This conference, which meets every two years, will hold its session this year in Los Angeles, California.

There was a very tender and gracious service at Calvary Church, Jackson, last Sunday morning. The health of Pastor H. M. King has for some time been impaired, and he has carried the burden of his office with great fortitude. The church has stood by him most affectionately. The pastor and deacons have worked out a plan which will relieve him of heavy responsibility at an early date. The matter was presented to the congregation Sunday morning and approved. The plan is to make Dr. King Pastor Emeritus, providing him with a salary which will meet his needs. This arrangement is to take effect on January first. In the meantime the church will seek to secure a pastor who will stand under the burden and take the leadership in the work. After that Dr. King will perform only such duties as seem suited to his strength and for which he continues eminently qualified. No man among us has a more genuine pastor's heart. He has for 27 years gone in and out among this people, and the church has grown in numbers and in grace until it is one of the great churches in our Southern Convention. It came into being about forty years ago and for more than half of this time Dr. King has led the people. He will, after being relieved of the heavy responsibility, be in position to continue to render great personal service. May the Lord continue to use him to the joy of His people. The sermon Sunday morning by Rev. W. L. Howse, was a strong appeal to full consecration.

Welcome to Rev. B. T. Beckham who comes to Calvary Church, Greenwood. Read the introduction of him by Rev. C. S. Thomas.

Pastor R. K. Crowder preached in an eight days' meeting at Philadelphia, with Mr. E. C. Edwards in charge of the singing. There were twenty additions to the church, and the people are rejoicing in a genuine revival.

The assessed valuation of property in the United States dropped nearly fifteen percent from 1932 to 1937. Only three states showed an increase: Delaware, Florida and Iowa.

It would be funny if it were not so silly to hear a man say, when his church is making its annual budget, that he does not believe in pledging anything to the church. Why should he object?

Pascagoula Church has been greatly blessed under the leadership of Rev. W. L. Day who came on this field April 1st. Since his coming 92 have been added to the church, 39 of these came on profession of faith in Christ. The attendance and interest in church programs has been at high tide during the vacation months. Sunday, Sept. 24 reached a high peak in Sunday school attendance which was 259. All the organizations of the church are growing.

The Western Recorder wonders why a Jew who denies that Jesus is the Christ, the Son of God, was put on the program of the Baptist World Alliance. Others have felt the same way, not because of any prejudice against the Jewish race, but what fellowship in the work of Christ can a believer have with an unbeliever. Why not have a Catholic or Mohamedan? We had just as well recognize that in Atlanta, as perhaps in a few other places down our way there are some people who don't know the difference between a Christian and one who is not.

From the Northern Baptist Convention, and from Virginia and from North Carolina we have seen lately statements to the effect that Baptists must do more for their colleges, or go out of the education business. Our people in Mississippi do not seem to realize it, but we have been going backward in Christian Education for 20 years. We have fewer boys in our Baptist schools and fewer girls in our Baptist colleges than we had ten and fifteen years ago. That is true in spite of the fact that many more young people are being graduated from our high schools than fifteen and twenty years ago. Not to face these facts is folly. And not to be willing to do something about it is to be recreant to our trust.

Rev. E. D. Estes, State Evangelist, has recently been in a revival meeting with Mt. Moriah Church, Tishomingo County, two miles west of Iuka. There were 22 additions to the church, 15 of whom came by baptism. After the baptismal service Saturday, they loaded 62 persons on a large truck and several others went in cars to East Port Church about 6 miles northeast of Iuka and had as it were, a portable revival. Four were added to the East Port Church in that service and were baptized Sunday afternoon. The East Port Church was badly hurt because of the Pickwick Dam as many of the members moved away. Brother R. E. Downen is the faithful pastor and needs help. If someone wishes to help do some mission work in this way, \$5.00 each month could be sent to Secretary McCall for this pastor and brother Downen could do greater work. Brother Downen is also pastor of two other churches in Tishomingo County.



## Sparks and Splinters

Rev. Sam Morris returns to his radio addresses over XERA on 840 kilocycles, Oct. 1. He speaks on the liquor situation, 7:30 a. m., 6 p. m., and 10:15 p. m.

Macedonia Church, Lincoln County of which Major P. B. Green is pastor, gave \$250 to the Cooperative program on Oct. 1. This is a great old country church which is coming into its own.

Louisiana (Baptist) College had the largest enrollment in its history. Besides those from Louisiana, students came from Mississippi, Florida, Pennsylvania, New York, Michigan, Texas, Arkansas and Alabama.

At a special session the State Board of Louisiana recommended a budget for their state work next year of \$150,000. Mississippians will take notice. They have fewer members and a larger budget than we.

The Foreign Mission Board urges that where reels for showing missionary scenes have been loaned to churches they be returned immediately after use. Some seem to have been lost which were loaned.

Read what Dr. Scarborough and Secretary Cook have to say about making Laymans Day Oct. 15 a day of prayer for peace. It is well to have special days for emphasis. But don't let your praying wait for the day, nor be confined to it.

The pastor knew a little girl eight years old whose father was not a Christian. He was a drinking, wicked man. This little girl was saved and when she went home she sat in her father's lap, put her arms around his neck and kissed him, and told him she was saved and she wished he was a Christian. This affected him so much that he became a Christian, joined the church, and was later made a deacon and Sunday school teacher, and was a faithful member till his death. She helped.—G. P. W.

Sunday, September 17, 1939, marked the 15th anniversary of the Rev. W. C. Stewart's service as pastor of the Baptist Church in Houston, Mississippi. During these fifteen years under his leadership, the church has grown steadily, having taken in 801 additions to church membership. Rev. Stewart has led various drives in raising a total of \$90,222.38 for worth while causes, has performed 234 marriages, and has conducted 435 funerals. During the past year, there have been 72 additions to the church roll, 36 of these being for baptism.—E. F. W.

The Calhoun Baptist Association met last Tuesday with Mt. Moriah Church in a two days meeting. Bradford Murphree, Moderator; W. B. Flanagan, Treasurer; E. A. Dye, Clerk, all re-elected for ensuing year. Meet with Slate Springs one year hence. Nice program, well carried out. People of community entertained fine and lovely. Rev. Bryan Simmons represented the Orphanage and Rev. A. L. Goodrich represented the Record. There are 37 churches in the Association and 35 represented. Twenty ordained ministers in attendance and two licensed. Rev. Stanley W. Rogers of Bruce was elected to the State Board. Great meeting and everyone happy that attended.—Reporter.

The New Zion Church in Leake County started from a small Sunday school in a lady's home they call "Aunt Mary" with a Sunday school class in her home, about 15 in it. They soon outgrew that and built a Sunday school building. That, too, within a year's time was outgrown, so they built their church. They gave, cut, and hauled their own timber to Mr. Paschal's mill in Walnut Grove. Mr. Paschal sawed, dried, and planed it free of charge. They built their church in ten days, everybody coming together and working, then had a fine revival meeting in it. They don't owe a penny, have the paint bought and \$119 in the bank for seats and other equipment. Think of it! A church with five Sunday school rooms, debt free. These people love the Lord! Their church comes first! Brother Jodie Moore is the fine, aggressive pastor.—J. A. F.

The special offering for State Missions by the Hazlehurst church will be about \$200.

Six Christian universities in Shanghai, China, held a union commencement service June 24. The graduates numbered 325.

Pray for the meeting beginning at Hazlehurst Oct. 15, in which Pastor G. P. White will be assisted by brother J. W. Middleton of Clinton.

Last week was a week of special prayer at First Church, Columbus, the house being kept open from seven in the morning until seven in the evening.

Birmingham Association in Alabama is employing a field secretary, Rev. E. Floyd Olive. This is a good way for churches to look after neglected places in their territory.

Rev. J. B. Smith of Ackerman was with Pastor Wilson Miller at Louise last week in a good meeting. Five were added to the church on profession of faith.

Each of the churches pastored by John W. Cook had a part in the "Come Ye Apart" week. The people rejoice in the work being done by our State Convention Board and are happy that they have a part in promoting each phase of it.

The Editor regrets that another engagement prevents his attendance at and participation in the program of the W.M.U. Associational meeting in Pike County. Mrs. Edna Watkins Hewitt is superintendent and they always have an inspiring meeting.

Ahem! Dr. Wesley L. Sturges, of the Distilled Spirits Institute, says that for every legal distillery there are 100 bootleggers competing, who make liquor \$3.29 a gallon cheaper than the distillers. Did not the wets tell us that the repeal of prohibition would do away with bootlegging? The proportion of 100 bootleg distillers for every legal distiller is the difference between wet prediction and liquor performance. Alas!—Baptist and Reflector.

Pike County Association, meeting Oct. 4, 5 at Silver Springs Church includes Devotional, Enrollment and organization, Appointment of Committees, Petitionary Letters, Visitors, State Representatives, Sermon by Wyatt Hunter, Religious Literature by J. M. Kenna, Dinner, Devotional, W.M.U. by Mrs. Hewitt, Evangelism by A. E. Pardue, Christian Education by D. P. Dunn, Social Evils by W. A. Gill. Second day: Devotional, Cooperative Program by H. B. Price, State Missions by W. R. Cooper, Home Missions by Price Brock, Foreign Missions by J. H. Lane, Sermon by B. T. Bishop, Dinner, Devotional by J. J. Bookter, Benevolences by R. R. Jones, Sunday Schools and B.T.U. and Report of Committees.

Associations meeting next week are: Carroll at Acy Memorial, Blackhawk Oct. 3; Jones at Mt. Oral Oct. 3; Panola at Liberty Hill Oct. 3; Tishomingo at Belmont Oct. 3-4; Union Association at Fellowship Church, Lorman, Oct. 4; Marion at Bunker Hill Oct. 4-5; Pike at Silver Springs Church Oct. 4-5 Smith County at Liberty Church Oct. 4; Chickasaw at Arbor Grove Oct. 5; Yazoo at Center Ridge Oct. 5; Covington at Seminary Oct. 5; George at Lucedale Oct. 5-6; Gulf Coast, evening of Oct. 5 and the next day; Mississippi at East Fork Oct. 5-6; Holmes at Beulah Church Oct. 5-6; Neshoba at Pearl Valley Oct. 5-6; Pearl River at Pine Grove Oct. 5-6; Tallahatchie at Spring Hill Oct. 5; Jackson at Kreole Oct. 6; Winston at Bethel Oct. 5-6; Itawamba at Poplar Springs Oct. 6-7.

### PASTORS AND SUPERINTENDENTS!

Did you tell your people about our great American Baptist Builder on Luther Rice Memorial Day? Do it next Sunday.

Did you take an offering to help erect a memorial church house at Luther Rice's grave? Do it, if you get a dollar only, but try to get more.

Send the offering to your state mission secretary designated "Luther Rice Memorial Fund." Do it promptly, please. Thanks.

—J. E. DILLARD.

Mrs. R. L. Cowan of Knoxville, Tenn., becomes dean in Tennessee College for Women at Murfreesboro.

Mr. Evan Roberts, the great Welsh revivalist, was asked what a church should do to have a revival, this was his reply: "Abandon all known sin, renounce all doubtful indulgences, promptly obey the Spirit, and publicly confess Christ."—G. P. W.

The Van Winkle Church closed a good revival September 6th with Rev. Chas. L. McKay doing the preaching. There were 18 additions, 12 for baptism. The baptizing was done Sunday night and was followed by an observance of the Lord's Supper.—E. J. Blackford, Pastor.

The Duck Hill Baptist Church, under the pastorate of Dr. C. S. Thomas of Grenada has approved final plans for the construction of a new church building. The new church, to be located in a different part of town, is to be a two-story building and brick veneered. The basement will house all Sunday school rooms while the upper story will be the main auditorium and have two Sunday school rooms, a pastor's study and baptistry.

Tchula: Evangelist Barney Walker of Clinton led in one of the greatest revivals ever experienced in Tchula, Sept. 10-17. Large crowds at every service; many from other towns; all seats taken at many services. He preached with great power. There were 29 additions and the members strengthened. Mr. Otis Thompson of Memphis, a splendid singer, added much to the joy of all. Miss Ruth Barrett was the faithful pianist. Pastor Olander worked earnestly every day.—Mrs. W. W. Bettis.

Neshoba County Association meets Oct. 3-4 with Pearl Valley Church, which was constituted in 1847. The program begins at 10 a. m. and will include: Devotional by H. D. Hawkins, Organization, Sermon by Rev. Glen Smith, dinner, Devotional by J. W. Burnett, Business, Missions by R. K. Corder, Christian Education by R. A. Partridge, Hospitals by J. B. Kitchens, Sunday Schools by W. W. Jones in the afternoon. At night, Devotional by Ben Howell, Evangelist Sermon by L. B. Cobb, Report on Evangelism. Second day: Worship led by J. B. Kitchens, Orphanage by Mrs. N. A. Johnson, Ministers Relief by H. W. Froshour, Sermon by H. L. Byrd, dinner; Worship led by W. D. Cole, Religious Literature by Olen Nicholson, B.T.U. by Loma Cliburn, W.M.U. by Mrs. Irvin Woodall, Young People's Work by Mrs. H. L. Byrd, W.M.U. by Mrs. Carney Smith, Sunday Schools by Mrs. Carney Smith, Church Discipline by A. B. C. pepper. Don't fail to come.

We wish there might be hung up in big letters before the eyes of all in every prayer meeting room in our churches the words of the Psalmist: "Ask of me and I will give thee the nation for thine inheritance, and the uttermost part of the earth for thy possession." We seldom hear a prayer for anybody except for those present and their kin folks who are sick. The idea that God is a "tribal God" is born of ignorance of the whole Old Testament, and is a libel on the Book and all the prophets in it. But we are in danger of regarding him as a local deity, interested only in "me and my wife, my son John and his wife, these four and no more." Condemnation is expressed in the Bible (Ps. 78:41) of those who "limited the Holy One of Israel." The man or church whose prayers do not go beyond his own neighborhood has little conception of the one who so loved the world that he gave his Son. The man who thinks only in terms of his own immediate community is still living in the times before pentecost. He trembles more and more to shrivel up. Paul said, "I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men. . . ." This is good and acceptable in the sight of God our Savior, who would have all men be saved, and come to the knowledge of the truth. The man who does not recognize that Jesus is the Savior of all men, and that he is the propitiation not for our sins only but for the whole world, hasn't come to the understanding of Jesus' mission in the world.

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Thursday, September 28, 1939

## PASTORAL PROBLEMS—"THE UP-AND-OUTS"

By Norman W. Cox

The situation of the down-and-outs dramatizes itself in a way that appeals greatly to our sympathies and stirs the compassion of the people round about us. The folks who get little or no sympathy are the up-and-outs. We find some of these in every community and in many a church. I expect a good many of us pastors have not given them the consideration they merited.

Some of the loneliest souls I have ever known, were in the class of the up-and-outs. We have found them to carry many a burden and to be worn out with trials where the pastor could helpfully minister. Each pastor should be on his guard, lest he neglect the up-and-outs. They are a great field of opportunity. The Lord loves them just like he does other folks.

Some of our preachers, unfortunately, have an inferiority complex when they go to deal with the up-and-outs. The Lord would not have it so. If a pastor is God's man, serving in the place where the Lord wants him to be, he is inferior to no man to whom he should minister.

## LAYMAN'S DAY—A DAY OF PRAYER

The Southern Baptist Convention, in Oklahoma City, designated Sunday, October 15, as Layman's Day. It is the hope of the Brotherhood that special and intensive efforts will be put forth to fill our churches with men on that day.

It is also suggested that that day, Sunday, October 15, be set aside as a day of prayer, when all our people, throughout the Southern Baptist Convention, will assemble in their churches for the purpose of praying that God, in His infinite wisdom, will guide the leaders of our Nation in their efforts to maintain peace of this country, and that in some way, through His providence, permanent peace will be established in those nations which are now being torn by war.

This suggestion of the Baptist Brotherhood of the South has the hearty support of our denominational leaders throughout the Convention, and we earnestly urge all our pastors to wholeheartedly support the proposal that Layman's Day, Sunday, October 15, be a day when the great host of Southern Baptists will draw very close to God and ask for divine guidance in these trying hours.—Lawson H. Cooke, General Secretary.

A SIGNIFICANT DAY OF PRAYER  
L. R. Scarborough

I should like to give my hearty approval and enthusiastic urgency to the Day of Prayer adopted by our Laymen for October 15. Secretary Cooke is joining the Laymen all over the South in calling our people to prayer on this day for the world situation, and especially that God will bring peace to the world and also that God will give a revival to all of our people. The revival will bring peace wherever its power is recognized.

It seems to me that it is well for us to join up in a day of intercession for these two great matters—a worldwide revival and worldwide peace. I trust that the pastors and leaders everywhere will join in this movement and make it a remarkable day for the glory of God.

The newly organized Southside Church, Jackson, has arranged to purchase a residence on South Congress Street and convert it into a church house. It will cost them \$2,000 and is well located for their purpose. The members of this church are not blessed (or encumbered) with much of this world's goods and they will have to take some three years to make their payments. A few friends have contributed to make possible this purchase, and there is plenty of room for others to help. It is in a section of the city which has been long neglected, but now a good beginning has been made. A good many Baptists in this part of the city had begun drifting away to other denominations.

THE WAY THE GROUP MINISTERS' RETIREMENT PLAN WOULD OPERATE  
FOR REV. JOHN DOE

(These are illustrations only and are based upon questionnaire information furnished by ministers with ages and salaries and service as herein indicated.)

28 years of age.

You have 5 years of service behind you in the ministry.

You have 37 years of service before you up to age 65 (if you live that long). This plan does not enforce retirement at that age, but retirement may occur at any time after 65.

Your present cash salary is \$80.00 and since the parsonage is not provided by the church, \$80.00 is the total salary basis.

Your dues will be 3% of your monthly salary, or \$2.40.

Your church would pay into the Group Fund a like amount as yourself, 3% of your monthly salary, or \$2.40.

Your average salary over the past years of service is \$780.00.

Assuming that your average salary up to age 65 over the last twenty-five years of your service to that date is \$960.00, your age annuity at 65 should be \$480.00 per year, payable in monthly installments of \$40.00. (If you serve after age 65 on a reduced salary your average salary would not be reduced thereby).

40 years of age.

You have 4 years of service behind you in the ministry.

You have 25 years of service before you up to age 65 (if you live that long). This plan does not enforce retirement at that age, but retirement may occur at any time after 65.

Your present cash salary is \$75.00, with 15% additional for parsonage, making a total salary of \$86.25.

Your dues will be 3% of your monthly salary, or \$2.59.

Your church will pay into the Group Fund a like amount as yourself, 3% of your monthly salary, or \$2.59.

Your average salary over the past years of service is \$900.00.

Assuming that your average salary up to age 65 over the last twenty-five years of your service to that date is \$1035.00, your age annuity at 65 would be \$517.50 per year payable in monthly installments of \$43.12. (If you serve after 65 on a reduced salary your average salary will not be reduced thereby.)

Your average salary over the past years of service is \$600.00.

Assuming that your average salary up to age 65 over the last twenty-five years of your service to that date is \$628.80 per year, your age annuity at age 65 would be \$314.40 payable in monthly installments of \$26.20. (If you serve after age 65 on a reduced salary your average salary will not be reduced thereby.)

65 years of age.

You have 39 years of service behind you in the ministry.

It will be necessary for you to participate in the plan one full year before being eligible to retire. The plan does not enforce retirement at any time.

Your present salary is \$90.00 and since the parsonage is not provided by the church, \$90.00 is the total salary basis.

Your dues will be 3% of your monthly salary or \$2.70.

Your church would pay into the Group Fund a like amount as yourself, 3% of your monthly salary, or \$2.70.

Your average salary over the past years of service is \$1114.00.

Assuming that your average salary up to retirement over the last twenty-five years of service to that date is \$1114.00, your age annuity at retirement would be \$557.00, payable in monthly installments of \$46.41.

74 years of age.

You have 50 years of service behind you in the ministry.

It will be necessary for you to participate in the plan one full year before being eligible to retire. The plan does not enforce retirement at any time.

Your present salary is \$20.00 and since the parsonage is not provided by your church, \$20.00 is the total salary basis.

Your dues will be 3% of your monthly salary or \$.60.

Your church would pay into the Group Fund a like amount as yourself, 3% of your monthly salary, or \$.60.

Your average salary over the past years of service is \$1078.00.

Assuming that your average salary up to retirement over the last twenty-five years of service to that date is \$1078.00, your age annuity at retirement would be \$539.00, payable in monthly installments of \$44.90.

The preceding "John Doe" illustrations were prepared by the Relief and Annuity Board and were based on questionnaires furnished by interested ministers. These are to be understood as illustrations only, the complete realization of which in any case is contingent upon the participation of a large group of Mississippi ministers and churches in the Retirement plan, and upon such conditions as may be required by the Board's Actuary and agreed upon between the Relief and Annuity Board and the Mississippi State Convention before the plan is put into actual operation.

## THEIR DAY: OUR COLORED FRIENDS IN THE BAPTIST HOSPITAL

September 20th was set apart as their day in the hospital. How very much they enjoyed it!

One floor of the new four-story addition is set apart for the treatment of negroes. It contains three wards, one for men, one for women, and one for children. Also twelve rooms for individual patients. Furniture is modern and the best that can be procured for hospitals. A separate elevator and operating rooms, as well as X-Ray and other equipment are provided. A neatly furnished sitting room adds much to the convenience of visiting friends. An efficient graduate nurse, a colored girl, who can write "R. N." after her name supervises all patients and helpers. She is assisted by six colored student nurses. Our staff of physicians attend all patients.

The Open House held on above named day was for the benefit of the colored friends. From two till five in the afternoon visitors came; some in crowds, some alone; but all came quietly and reverently. There were physicians, preachers, teachers, mothers, fathers and others deeply interested. A number of their white friends looked in and gave the encouraging word. From our board of trustees, Mr. D. C. Simmons and Mrs. B. H. Lovelace; from the Green board, Mr. A. L. Green and Dr. Shands; Mrs. Florence McAlpin, sister of R. H. Green and Mrs. Gordon Green and numbers of friends honored the occasion.

The object of chief interest to all is a large portrait of Mr. R. H. Green which hangs in the sitting room. Each colored guest paused with reverent mein and looked on the face of "their friend." He had been known personally by so many of them. He had done a kindness to nearly all of them. They had not forgotten. Their expressions of appreciation made hospital attendants grateful that the day had come when His humblest should realize His health giving power. "Etheopia shall stretch out her hands unto God."—W. M. Lackey.

The next meeting of our State Baptist Convention is scheduled to be held with Calvary Church, Jackson, beginning at 3 p. m., Nov. 14 and closing Nov. 16. Pastor J. F. Measells of Amory is to preach the Convention sermon. Pastor J. A. Barnhill of Hattiesburg is alternate.



# EDITORIALS

## THE SPIRIT A WITNESS TO JESUS

A witness is one who brings to us the knowledge of facts and truth which are necessary to form proper opinions, to come to right decisions and to take proper action. There are matters about which we need information, matters which affect our vital interests for time and eternity. There are matters of this kind where the necessary knowledge must come through others, about which we cannot from our own resources arrive at proper decisions. Such are the truth about God, about the highest and deepest interests of our souls, about our inevitable and eternal destiny. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection. It is as high as heaven, what canst thou do? Deeper than sheol, what canst thou know. The measure thereof is longer than the earth, and broader than the sea." Job 11:7-8.

Somebody must tell us about God, somebody that knows more than we know. We are told in the Bible, Rev. 3:14, that Jesus is the faithful and true witness. Again it is said, John 1:18, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." That is why Jesus came into the world, to make God known to men. "To this end have I been born, and to this end came I into the world, that I should bear witness unto the truth," John 18:37. "And this is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

But men had and still have difficulty in knowing Jesus, who is himself the truth. "Who do men say I am? is still a vital question. His very greatness, his manysidedness prevent men's knowing him fully. Paul says in one of his most rapturous moods, "That I may know him, and the power of his resurrection. . . Not that I have already obtained," Phil. 3:10-12. When Jesus was going away the disciples knew him very imperfectly. Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth who proceedeth from the Father, he shall bear witness of me," John 14:26. Again, Jno. 16:14, "He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I that he taketh of mine and shall declare it unto you."

We still need help in understanding and knowing Jesus. This is the mission of the Holy Spirit. Suppose you were in a dark room and somebody were telling you about the beauties of the sunset, or the entrancing colors of the rainbow. Then suddenly in the darkness someone turns on a flood of light and you see what the speaker had been talking about: you see the colors of the western sky or the iridescent glow of the rainbow. Now you know what he is talking about. And you would never know but for the flood of light turned on.

"And ye also bear witness," but your witness is meaningless and without effect until the Holy Spirit reveals Jesus to us and in us. "He shall take of mine and shall show it unto you. All that the Father hath is mine. Therefore said I, he shall take of mine and shall declare it unto you."

Those who have been in Carlsbad Caverns in New Mexico wonder at the myriads of forms and colors of entrancing beauty that lay hid underground for ages. But only now when the electric lights are installed and turned on do these marvels appear. And nobody knows how much is still to be revealed. So is Jesus revealed by the Holy Spirit, not only at the beginning of our Christian experience but on and on with expanding glory as the Spirit witnesses to him and reveals him to us. "He's the fairest of ten thousand to my soul."

## JESUS GOES, THE SPIRIT COMES

The evening before his betrayal and death Jesus spoke at length to the eleven apostles seeking to fortify them against the impending shock of his departure. His direction to them was to keep their faith in God in good working order, and to look for the coming of another Comforter who would abide with them forever.

Everything which Jesus does is for the advantage of his saints. Nothing comes to them which does not have as its purpose their coming into the fulness of the life which he came to bring. Included in this of course was the fact of his going back to the Father, and the consequent coming of the Holy Spirit. Many times it is not easy for us to see that what is happening is for our advantage. When we cannot see or understand, then faith is brought into action, becomes a necessity.

It was impossible at the time for the disciples to see that the going of Jesus was for their good. But Jesus said, "It is expedient for you that I go away." In saying this Jesus appeals to their faith in his proven veracity. He says, "Nevertheless I tell you the truth." It may not seem so, but it is so. There are times when we have to hang on the naked, unsupported word of the Lord. That indeed is faith. It is not faith to ask a proof or sign of his word. It is not faith when we only believe if all signs point to the saying being true. It is faith when we believe though all indications point the other way. When Jesus says "I tell you the truth," it is an end to questioning and doubt. And he says it this time because there was nothing else to help stay their minds. All the conditions seemed to point the other way.

Why was it better for them that he should go away? Some of the reasons may be seen in the light of subsequent events. For one thing it is not good for people to continue to lean on outward, visible, physical supports. This may be necessary in the earliest stages of life, of earthly life or of spiritual life. But always the things that help tend to become at last the things that hinder and hurt, because we come to depend on them. It is not good to be permanently dependent on outward and visible support.

There is a beautiful figure in the Old Testament about the eagle stirring up the nest and pushing the young out to try their own wings. You will find it in the song of Moses, Deuteronomy 32:11. So God does with his people. New situations bring new tests and new opportunities for learning and growing. The Lord pushes us out, even as he himself was thrust out by the Spirit into the wilderness of temptation, or testing.

Such an occasion was that when Jesus went back to the Father and left the disciples to fight it out. Life is made up of "diverse tests," James 1:2; call it manifold temptations if you like it better. Children must learn to walk alone. We cannot hold their hands always. It hurts them in body and mind. Children cannot stay sheltered in the home always. They must learn to go on their own. Nothing but weakness comes of perpetually leaning on somebody else. Crutches are made for cripples; men must go on their own feet and legs. It is a dangerous time when young folks go away from home. Dangerous, but absolutely necessary to go. There is no development where there is no danger and no daring.

Jesus slips away. He is concerned for the disciples, but this makes him go, not stay. But he says, "I will not leave you orphans (desolate)," Jno. 14:18. What the disciples needed now was not somebody beside them to prompt them or tell them everything. They had had this. They had come now to a maturer time in their Christian experience. They needed not an outward prop. They needed something on the inside. It is not what is on the outside that finally determines what you are or shall be. It is what is on the inside.

And that is the work of the Holy Spirit with-

in them. Jesus said, "If I go away, the Comforter will not come unto you, but if I go I will send him unto you." In the same way Paul prays for the Ephesians that they "may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith." Again he writes to the Colossians about the riches of the glory of this mystery, which is Christ in you the hope of glory." And he says to the Philippians that "it is God that worketh in you to will and to do of his pleasure."

Jesus was inspiring by his words and his example. The Holy Spirit makes us alive and reproduces in us the life and character and conduct of our Lord. He alone brings our lives into the pattern of Jesus. He alone makes our witness to Christ effective. It is the Spirit who gives life. It was expedient for Jesus to go away. We are grateful that he sent the Spirit to carry on his work in us and through us.

## PENALTY FOR INGRATITUDE

Now that two Thanksgiving Days are proposed in November, it will not be inappropriate to set ourselves to thinking about the obligation to give thanks, and the penalty for ingratitude. Gratitude to God is the first expression of religion and so is one of the first and most essential qualities in religion. Lack of gratitude, the failure to give thanks, is the first manifestation of ungodliness. Gratitude is close of kin to love; indeed seems to be the most natural accompaniment and expression of love. Certainly one cannot fulfill the first and great commandment to love God with all the heart and mind and soul and strength without giving thanks to God for all his mercies.

Gratitude, or thanksgiving is the first expression of worship. There can be no genuine worship of God that does not include thanksgiving. Indeed it would seem that thanksgiving is of the very essence of worship. Most prayers begin with thanksgiving; and most of the best hymns are the outpouring of the soul in giving of thanks. The most natural reaction of the mind when there is any knowledge of God or revelation of him is in thanksgiving.

When all thy mercies, O my God,  
My rising soul surveys,  
Transported by the view I'm lost  
In wonder, love and praise.

One will look in vain, the world over, for a truer expression of worship than is found in the one hundred and third Psalm, which begins, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

We watched this morning a small boy call a young puppy, just able to frisk about. The boy had a sense of proprietorship in the puppy and was much pleased to have him close by. But equally happy was the puppy to come at the boy's call and snuggle up to the boy's side. Every muscle in the dog's body showed delight in being with the boy and acknowledging his ownership. And shall men show less affection, joy and gratitude than dogs?

We have watched the response of little children to the affectionate attention of their mother who delighted to lavish on them her love. "Beloved now are we the children of the Lord." "Behold what manner of love the Father hath bestowed on us that we should be called children of God; and such we are." Why should we ever lose the tenderness of grateful hearts to God? Why should there ever die in our souls the glow of gratitude for all his mercies toward us?

The first evidence of ungodliness is ingratitude. The first signs of forgetting God is when a man ceases in his soul to give thanks. It is the first danger signal, to which we should give immediate and earnest attention. Let a man confess this sin of ingratitude, and implore the forgiveness of God, before it separates him from God and opens the floodgates for all unrighteousness.

There is no more terribly instructive chapter in the Bible than the first chapter of Romans.

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It is terrible because it sounds the depths of human depravity and of human iniquity. But have you noticed where the beginning of it all is, where the breaking point is, where man breaks with God. Every word of the account is full of instruction and warning.

In the eighteenth verse Paul puts ungodliness first in time and then unrighteousness. When men break with God the door is open to all the depths and length of iniquity. And he describes ungodliness in these words: "Because that knowing God, they glorified Him not as God, neither gave thanks." There's where the breach was made. They had knowledge of God. Even nature gave them that. But they did not make in their souls the proper response to him: they glorified him not as God; they did not give thanks.

Thanksgiving, the expression of gratitude may seem a simple thing. Some people certainly seem to regard it as an unimportant thing. They turn away; they do not give any expression of gratitude. They forget; they ignore; they turn away from God; and gratitude is gone. What seems a necessary expression of politeness among men is overlooked in our dealings with God. A man who does not say "thank you" to a friend is looked upon as a boor, a man with exceedingly bad manners. But he will accept favors from God every day and never say "Thank you." We treat God with less respect than we treat men.

A man so treated is offended and would not care to keep company with an ingrate. And so it is said in the first chapter of Romans, three times, "God gave them up," verses 24, 26 and 28. And the result is that the flood of sin and unrighteousness comes in. All the catalogue of iniquity follows in that chapter, the lowest, vilest, meanest, most degrading, all sin. And it all began when men glorified him not as God, neither gave thanks. The penalty for ingratitude is the descent into the bottomless pit of sin. You could hardly do better than read that first chapter of Romans.

#### HIGHLY FAVORED

No other literature in the world gives such a high place to womanhood as does the Bible. Every woman ought to be grateful for God's estimate of womanhood, and every Christian woman should endeavor to tell every unsaved woman in the world what God has done and is doing for women.

It is interesting to read about the achievements of women around the world, concerning whom some of the brightest passages in literature have been written. In modern times we think of Florence Nightingale, who lifted the profession of nursing; of Clara Barton, founder of the Red Cross; of Frances E. Willard, one of the mightiest exponents of temperance; of Mary Lyon, who was a pioneer in providing college education for women. The Baptist women of the South will call to mind a host of faithful women who have led them through the years in giving the Gospel to the whole world,—such women as Henrietta Hall Shuck, Lottie Moon, Fanny E. S. Heck, Annie W. Armstrong, and many others.

The struggle in Poland reminds us of Madame Curie, a daughter of that brave country, who won the Nobel Prize twice, a distinction given to no other person. China is indebted to an indomitable Christian woman for her progress in the face of bitter war—Madame Chiang-Kai-Shek. A recent book, "Three Sisters," tells the story of the daughters of Charles Soong, all of whom received their training in Christian schools in America and are having a big part in liberating China—Madame Sun-Yat-Sen, Madame Kung, and Madame Chiang-Kai-Shek. Their father, Charles Soong, when a lad in America, was befriended by a Christian man who arranged for young Soong to attend a Christian college in this country.—Baptist Messenger.

Pastor A. B. Pierce preached and two made profession of faith Sunday morning and two Sunday evening. The visiting preacher arrived Monday evening.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

#### (LINN (Sunflower County))

Rev. W. C. Sledge who recently moved from the Schlater-Money field to Linn, is carrying on in the usual way, which means HUSTLING. In the four months at Linn there have been 45 additions and a total of 75 on the field.

Under Superintendent Maury Weeks the Sunday School has grown from an average attendance of 50 to 125. B.T.U. Director Fred Tisdell is making progress with the Training Union and Mrs. E. L. Lane who leads the W.M.U. is leading the women toward higher goals. The pastor hopes soon to have the EVERY FAMILY Plan adopted.

Sunflower County subscribers are listed as follows: Indianola 11; SUNFLOWER 67; DOCKERY 15; BLAINE 18; Rome 5; Doddsville 10; Moorhead 15; DREW 94; FAIRVIEW CHURCH 25; BETHEL NUMBER FIVE 19.

#### DODDSVILLE

In his four months' pastorate at Doddsville Pastor Sledge has had 9 additions. The church has been repainted and he now hopes to count the adoption of the E F Plan as the next objective gained. Mrs. John Gleason is the W.M.U. president and the work accomplished shows her to be a good one.

#### LAMBERT

The longer Pastor Robert Wesley Porter stays at Lambert the better his people like him. He has a way with folk. The Lambert saints have recently repaired the woodwork of the church, repainted the outside and observed "Come Ye Apart Week."

Lambert adopted the E F Plan soon after the beginning of Brother Porter's pastorate. Maybe this continued progress has been helped by the E F Plan for certainly even exposing every family to the contents of the Record results in good.

Quitman County has subscribers listed as follows: Falcon 1; MARKS 65; LAMBERT 65; SLEDGE 32; Vance 1; BELEN 33; CROWDER 48.

#### SLEDGE

At Sledge where Rev. Robert Wesley Porter gives half time and where they have the E F Plan they continue to make progress. Plans are under way for installing a Butane Gas System. The pastor says they still feel the good effects of the revival led by Dr. L. B. Campbell of New Orleans.

#### LEBANON ASSOCIATION

Lebanon is one of the associations that has a two-day session. In order to help sustain interest, a well balanced program is always planned. Both days as well as the night service have enough to entice any good Baptist to attend both days. Rev. A. C. Parker is the new moderator and Rev. A. L. O'Bryant is clerk. We doubt if any association in the state is more largely attended than the Lebanon. Due to a mistake in the meeting time of another association, we arrived the first day instead of the second day as scheduled. However, in order to keep us from losing a day, the brethren by vote of the association gave us time to tell about the merits of the E. F. Plan. Two pastors gave us added "pep" by telling us that their churches had already adopted the E F Plan to begin October 1st. Several expressed the hope that they could soon get it adopted.

Forrest, Stone and Lamar Counties have subscribers listed as follows: MACEDONIA CHURCH 9; Petal-Harvey 5; BROOKLYN 17; McLaurin 1; Calvary 7; HATTIESBURG FIRST 525; Hattiesburg Main Street 49; Purvis 14 and

3 R. F. D.; Sumrall 6; Oral 1; LUMBERTON 83; New Hope 2; Hickory Grove 1; OLOH CHURCH 9; WIGGINS 101; Perkinson 5; McHenry 1.

#### JASPER COUNTY ASSOCIATION

Rev. Elbert Sumrall is the moderator of the Jasper County Association and he knows how to "moderate." He knows how to use all the time "all the time."

A well-planned program is half the battle. They had just that. All the reports were well prepared and followed by good speeches.

Jasper County's subscribers are listed as follows: LOUIN 45 and 1 R. F. D.; MONTROSE 20; Stringer 9; BAY SPRINGS 81; HEIDELBERG 36 and 4 R. F. D.; Vossburg 3; Fellowship 10.

#### TATE COUNTY

Due to unusual conditions, Tate County, which usually has a two-day session packed a two-day program into one day and no program committee could have done better. Every object got a fair deal. Moderator W. O. Beatty started on time, stayed on time and quit on time. Wyatt Church and Pastor J. A. Huffstatler did all that could be done to entertain the association. Tate County has subscribers listed as follows: SENATOBIA 103; COLDWATER 53; Wyatt 1; Tyro 4; Independence 2.

#### IS THE DENOMINATION RICH?

By Frank E. Skilton

A Baptist pastor said recently that he thought the churches and the denomination should be poor, and that he was opposed to the mortmain amendments for that reason.

I am not a preacher, nor a lawyer, nor any kind of a pretty speaker. I am just an humble layman, a member of a little memorial chapel in the hills of Tippah county. I do not even know as much about the Bible as I should know. All of which causes me to hesitate when I say that in my opinion God does not count a church rich until it receives from all of its members a tithe of their incomes. How many rich churches are there likely to be in Mississippi in the near future on this scriptural basis? How many rich denominations are there likely to be in the United States on the same basis? Similar questions could be properly asked about the Baptist colleges, orphanages, and hospitals in Mississippi.

If, when I come to die and am able to leave in my will enough money for memorial windows in my home church, I think it should be a matter between my God and me. Under the present law, I would not be able to do this. That is one reason I shall vote for the amendments in November.

Rev. A. L. O'Bryant, clerk of Lebanon Association says they had the best meeting this year at Green's Creek for years. A. C. Parker was elected moderator, A. L. O'Bryant as clerk for the twenty-first year, and T. C. Hobby treasurer. The session lasted two days. This association is made up of churches in Forrest, Lamar and Stone Counties. All were represented. A number of representatives of the state work were present and spoke. Secretary D. A. McCall represented the State Board, A. L. Goodrich the Record, Bryan Simmons the Orphanage, C. J. Olander the Relief Board and N. S. Jackson the Anti-Saloon League.

Leake County Baptist W.M.U. will hold a Rally at Lena Baptist Church October 5 from 10 a. m. to 2:45 p. m. On the program: Song, "I love to tell the story," Prayer, Devotional, Business Session, Reports of Presidents, Alcohol Education by Miss Winnie Buckels, Baptist Orphanage by Mrs. W. G. Mize, Song, Sermon by W. B. Abel of Meridian, Lunch, Song, Prayer, "His Love Challenges Youth" by Mrs. A. B. Wood, District Y.P. Leader; Look on the Fields, Mission Study by Mrs. P. B. Bragg; If Ye Love Me Follow Me, Enlistment, by Mrs. W. B. Abel; Reports of Committees; Missionary Address by Mrs. H. F. Broach, District Chairman. Program sent by Mrs. H. H. Brooks, Associate Supt.



## SHOULD CHRISTIANITY BECOME AND REMAIN EDUCATIONAL?

By J. B. Lawrence

### In "Home Missions"

Thousands of boys and girls from Christian homes will be going away to college in the next few weeks.

Will they find a Christian influence in the class rooms and on the campus?

Anxious parents, keenly interested in their children's spiritual welfare, will welcome this timely discussion of the great need for Christian education.

In his book on enduring investments, Roger Babson, the great statistician, says, "The crying need of this hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education."

Mr. Babson is an authority on all questions of finance. He speaks as a business expert, and this fact should give and does give added weight to what he says. As a pure matter of business he tells us, "Business men should spend huge sums of money to develop those fundamental religious qualities of integrity, industry, faith, and service which make for true prosperity." These are the elements which Christian education produces.

The theme I would discuss at this time is not specifically Christian education. I have, what I conceive to be, a more fundamental subject, namely, educational Christianity. Before we can have Christian education we must have an educational Christianity. Our people must write education in their creeds and make it a matter of faith. Then and not until then will we have the proper atmosphere and the proper soil in which to grow the kind of institutions competent to give a Christian education. This is true because men do not support movements in which they do not believe, and they do not support adequately the movements in which they do believe until these movements become matters of conscience.

### Educational Christianity Defined

It might be well to explain what is meant by educational Christianity. Education is a deliberate effort to instruct, direct, and train the individual. It has been defined as "a deliberate attempt on the part of the adult members of a human society to shape and mold the development of the rising generation in accordance with their ideals of life."

This being its nature, education may be good or bad, the goodness or badness being determined by the wisdom, virtue, and intelligence of the educator. The state as a whole can never have as high a degree of virtue, intelligence, and wisdom as some groups in it have. This is true because the state is the composite of all its citizens, each group adding its part to the composite life of the state.

The Christian group in the state should be and is one of the groups with a very high type if not the highest type of thought, virtue, and wisdom. My thesis is that this group should come, in an organic way, into the educational field and elevate and sanctify the purposes and processes of education. By this method the ideals for education could be set and the forces which make for culture brought under the control of the forces which make for character; that is, Christian ideals could be made to dominate in the field of intelligence.

It is an almost universally acknowledged fact that if Christianity is to enter the educational field and set educational standards it must enter through the Christian groups functioning through institutions which they own and control. Hence an educational Christianity must express itself primarily through the denominational college.

This means that Baptists must establish institutions, equip them, endow them and run them. Without this, Christianity, as accepted and interpreted by Baptists, would not be free to create the atmosphere necessary to Christian education, nor would it be free to give the kind of instruction which has to be given if Baptist thought is to function in education.

My thesis narrows itself down to this: Should Baptists enter the educational field, equip, maintain, and run their own schools for the distinct purpose of giving a Christian education of the character and kind that they want their boys and girls to have? I maintain that they should, and I present the following reasons to support my contention:

Christianity should become and remain educational because the nature of education is such that its highest purpose cannot be realized without the Christian impulse.

What is the purpose of education? What should be the finished product of the college? These are important questions.

I wish that I could sit down by the side of every father and mother when they are debating the question as to where they shall send their boy for this college course and have a quiet talk with them. I would like to take them in imagination down through the four years of their boy's college life to the day of his graduation. I would like for them to look at him as he stands on the rostrum ready to receive his degree. Then, leaving the young man on the rostrum, I would like to come back to the day when they have decided where they shall send him and ask them these serious questions: "What do you want your boy to be when he graduates? What do you want the college to send back to you?" On the answer of these questions should hang their decision.

### Character to Be Considered

The average father and mother think primarily about their son's profession in life. They say they want their boy to be a doctor, or a lawyer, or a teacher, or a banker. But I would have them think deeper than this. I would have them think about his character also.

Suppose your son is a doctor and comes back from the college skilled in all the technique of his profession, and by his skill in diagnosis and treatment he is able to cure men's bodies, but suppose at the same time that there issues from him, from every avenue of expression, the poison that damns men's souls—has the college turned back to you the right kind of product? Is such a man the highest type of citizen? Is that what fathers and mothers want back from college?

Or suppose again your boy comes back to you a lawyer skilled in all the arts of his profession, able by the power of his eloquence, his knowledge of the law, and his skill in handling evidence to influence juries and win decisions, but suppose at the same time that in his practice he perverts the ends of justice by turning loose on the community men who should go to the pen, and stimulates lawlessness by his very skill in protecting the lawless. Is that the highest type of citizen? Is that what you want back from the college?

No, that is not what the average father and mother want in their boy. They want character as well as a degree. They want their boy not only to be able to practice medicine and law, but they want him also to be skilled in the finer spiritual arts and efficient in the practice of serving God.

### Making Education Christian

Let me give you what I conceive to be the true purpose of education: Education is the purposeful instruction, training, and direction of the individual so as to develop in body and mind and soul all the beauty and perfection and power of which the individual is capable and to direct this developed individual in the field of noble service.

But what is beauty? What is perfection? What is power? These are soul qualities. They belong to the great Christian postulates. No soul is beautiful without faith, hope, and love. No soul approaches perfection without the spirit of Christ. No soul is powerful without a grip upon God—without courage, manliness, honesty, and integrity.

These are all spiritual qualities and are only secured by spiritual development. If you would grow them and develop them in personal character then the life must come under the influence

of Christianity.

A school cannot produce these elements without the Christian motive in its teaching. Hence, it is necessary, if education is going to attain its real purpose in character as well as scholarship, that Christianity shall enter and shall give impulse and motive to the college teaching and life. This means that Christianity shall become educational.

To illustrate, let us suppose that we have two mothers with widely divergent ideas of beauty and perfection and power of character. They differ materially in their views as to what the purpose of education is.

Each has a daughter to send to college. One mother feels that her daughter will be woefully deficient in her education if she is not trained in the art of entertaining, if she does not know the technique of dancing, the skill of bridge, and the various forms and fashions of elegant society.

To this mother beauty and perfection consist in grace and elegance of carriage and knowledge of social forms. She is concerned somewhat in her daughter's scholastic training, in science and history and literature and music, but this is useful only as it contributes to the equipment of her daughter for a social career.

The other mother has altogether a different idea. She wants her daughter taught the things in the text books, but, above the academic training which the school gives, there is in the mind of this mother the graces of character. She wants her daughter equipped for service in life.

This mother wants her daughter prepared to take her place as a constructive factor in community and church life—she wants her to be able to teach a Sunday school class, to lead a B. Y. P. U., and to help in the building of the kingdom of God among men.

Can these two mothers send their daughters to the same school and secure the results which each one has in mind? Absolutely not. The college which would place the supreme emphasis upon social equipment would hardly produce the Christian worker. What we need is a college that will turn out socially equipped young women and at the same time prepare them for and inspire them to do religious work. This we can have when an educational Christianity dominates education.

The right kind of product can only be secured in the college which has Christian ideals and which is dominated by the Christian spirit. And we need this product. The purpose of our educational system is to prepare individuals to render full service to society.

No one is fully prepared for the highest, best service without the religious motive. The boy needs what the Bible alone can give. The most glorious of all lives is the life of Christ. Men must be dominated by His teaching.

The ideal community cannot be produced without ideal characters. This can be secured only by making and keeping education Christian. If it is to be made Christian then Christianity must enter the field and lift it up and redeem it from its materialistic tendencies.

2. Christianity should become and remain educational because the nature of its processes are such that these processes will not produce the desired result without the Christian motive.

When I speak of the processes of education I am including all of the elements that go into the work of teaching and training and equipping the individual for living. These for convenience may be classified as follows: (1) the impartation of knowledge; (2) the development and training of powers; and (3) the direction of the developed life in the field of service.

The impartation of knowledge covers the whole field of instruction, history, literature, mathematics, science—everything taught in the college. The spirit in which these things are taught is an important factor in the education given, for every teacher will inject himself into his teaching.

### Spiritual Truths Essential

I take it that the great spiritual verities are fundamental and absolutely essential in any (Continued on Page 15)



Monday, September 28, 1939

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

Without Thee we can do nothing." Every good gift and every perfect gift cometh from the Father above." Each truth frequently escapes lips in prayer. True it is!

Conviction comes from God in the Spirit. John 14:26.

Faith comes from God. Romans 12:3.

Repentance comes from God. Acts 5:31.

The will to work for Him comes from God. Ephesians 2:10.

God gives to Christ His followers. John 6:37.

See, Ephesians 2:8, 9.

When we see what God does through us and

us, what is there left for us to boast about!

We like to see Him pervade a life!

We rejoice in watching Him move upon His

church!

What a thrill in seeing stubborn sinner souls

capitulate to His will!

Such we like to testify to! Such we like to

boast about!

II

The first offering placed in the hands of your

secretary from observance of "Come Ye Apart

Week" was \$15.00 in amount, given by the

Chinese Mission, Greenville. Brother Kern Pratt,

dear layman, handed the money to us. Brother

W. D. Davis, prominent layman in our State

helped organize the mission. Dr. Frederick

Smith, talented pastor, rejoiced with us in

the token of love for Christ's work.

The Writer was privileged to be with First

Baptist Church, Greenville, Dr. Smith, pastor,

at "Come Ye Apart Week" observance. Services

were well attended. The brethren were most cor-

al. There were seventeen additions to the

church, several of them for baptism. The offer-

ing will be several hundred dollars. While there,

we attended the Sunflower County Association.

A good day. Found all fourteen churches of the

association observing in participation "Come Ye

Heart Week." How many others match that

record?

We were privileged to visit Leland W.M.S.,

presenting the work. Thanks to Pastor Leavell

and the ladies.

III

We recently sent out monthly checks as fol-

lows: Mississippi Baptist Hospital, \$58.56; Min-

isterial Education, \$173.59; Baptist Bible Insti-

tute, \$26.10; Mississippi Baptist Orphanage,

\$18.35 (plus \$77.35 Building Fund); Executive

Committee for Home and Foreign Missions, Semi-

naries, etc., \$3,110.58. Moneys came in for still

other causes.

For three of the last four months Cooperative

Program receipts have exceeded the same months

of the year before.

IV

We divide Cooperative Program receipts 60%

within Mississippi, 40% beyond Mississippi, as

you know.

Like many others we feel a 50-50 division to

be more nearly the ideal. Indeed we had rather

send 60% outside Mississippi to work for Christ

around the world, keeping 40% inside Missis-

sippi. This may be done when the churches raise

their own percentage to missions. We know of

only one Baptist church in Mississippi giving as

much as 33 1/3% of total church offering to

missions. We know of 3-4 churches giving as

much as 25% of total church offering to mis-

sions. The several others about which we know

come below that. Of course there are hundreds

about which we do not know in this particular.

Suppose you study your own church.

Since 1940 budget-making time is here why not raise your mission percentage 5-10-15-25 points for Christ's sake. As we do that we will be able, and gladly so, to cut down on specials.

V

A comrade in service was by the office a few days ago talking about all the calls that come. We suggested that we list them. Here is about what we found:

Regular calls, (1) Local expenses; (2) Building fund; (3) Cooperative Program.

Special calls, (1) 100M Club; (2) Five Thousand Club; (3) Seminaries; (4) Endowment Campaign; (5) Orphanage receive: (a) Mother's Day offering; (b) Thanksgiving offering; (c) Vacation Bible School offering; (d) Sunday School offering monthly; (e) 500 Club offering; (f) Association offering, etc.

He also mentioned the anti-saloon league. Of course this is not a Baptist organization, though many as individuals support it.

There are other calls but the usual ones he listed as above.

How many of those could be done away with? Could their needs be met any other way?

A continued and large increase in Cooperative Program receipts seems the only possible way to lower the number of special appeals. Then, let the causes cut the garment to fit.

VI

We are interested in the nearly 200 children at the Baptist Orphanage. None will object to the 6% Cooperative receipts they get. But God so loved the world! We must go on!

We are deeply appreciative of the service rendered to over 6,000 patients at the Baptist Hospital last year. A little 1% Cooperative Program portion they get. God so loved the world. We must go on!

What of the more than 700,000 lost people in Mississippi above 10 years of age—many of them children—some worse than orphans—souls sick and more with sin. A part of the 25% to State Missions helps here through 2 full time evangelists and 49 mission pastors. God loved the world. We must go on!

We believe in Christian Education, Ministerial Education, because those helped there will go out in many places to bring blessings untold in His name.

They are needed—others are needed—15,000,000 lost above ten years of age in the Southland. God loved the world. We must go on! We are for local church work. It is the base of operations. It must stand or all will fall. But, what of 1 1/2 billion lost people in the world? What of millions around the world who have never heard the name of Jesus pronounced? God so loved the world. Now read it in the Bible—John 3:16. We must go on!

VII

Layman's Day, Sunday, October 15, will be observed in many churches throughout the South. The work grows in Mississippi. Doubtless it is true, "The Kingdom of God waits on Men and Money." Why not in your church?

VIII

Pastor Joe Olander reminds us of the Fellowship offering taken in plates at the doors following observance of the Lord's Supper. It goes to the relief of aged ministers. A very worthy cause!

IX

We desire to thank church treasurers everywhere for their faithfulness in His service. We have always found these treasurers good friends, loyal helpers, honestly administering the Lord's moneys in churches we served as pastor. The contacts are multiplied now. So far as we are concerned, church treasurers are A-1 in the King's business.

X

We are trying to spend most of one day in each association we visit. This is impossible in 5-6 meeting the same day. It prevents us keeping a promise to Neshoba County to be present at the start. They refused our resignation as moderator back in January for this purpose.

Here we think of another personal (which we

usually keep out of this column). The morning after resigning at Philadelphia Brother E. S. Cole, a spiritual Christian, came to the house to argue a bit to the effect our work there was not done, as he and others saw it. Well, after some tears and prayers, an interview, never-to-be-forgotten by the Writer, ended. I Corinthians 13.

—BR—

### SUPPORTS THE AMENDMENT

—O—

Senator Pat Harrison today voiced vigorous approval of the campaign to obtain the adoption in Mississippi of the two amendments to the Constitution modifying the Mortmain Sections so as to provide that persons may leave property by will to religious, educational, and charitable institutions.

In a letter addressed to Judge O. B. Taylor of Jackson, Director of the State Mortmain Committee, Senator Harrison declared, "It seems to me that in keeping with justice and progress, this amendment should be adopted.

"It is my sincere hope," he continued, "That the amendments will be ratified in the November election, and the committee has my best wishes and hearty cooperation in conducting its campaign."

Judge Taylor, speaking for the committee of which H. V. Watkins, Sr., of Jackson, is Chairman, pointed out that it is important that all who vote in the November election actually vote for both amendments; otherwise under the law they are counted as voting against them.

—BR—

Pastor Howard Spell goes from Flora to Drew on October 15. His people give him up with regret. And the pastors in this section will miss fellowship with him in their monthly conferences. The people at Drew are accustomed to good preaching and will find in brother Spell a worthy successor to brother J. H. Kyzar, who went to Laurens, S. C.

In the voting in November the people are less apt to go to the polls because they consider the candidates already elected in the summer primaries. But this year there will be an important matter up for decision which did not come up in the primaries. That is the question of amending the constitution so as to permit people to bequeath money or property to Christian schools, orphanages, hospitals, &c. There has been nothing before our people for a long time of more importance than this. May we urge that all who believe that it is right for people to have this privilege should go to the polls and vote for the amendment. Nobody will be compelled to give anything to religion, and certain restrictions and limitations will still be imposed, but certainly a man or woman should have this privilege if he wants it. As the law is at present, a man may will everything he has to establish a brewery or a school to train fleas, but he is forbidden by the constitution from giving anything to Christian Education, or an orphanage, or a hospital or a church.

Hardly anything we have heard in the past sticks to our minds more persistently or recurs to us more frequently than a remark made by Dr. George Whitfield of Clinton who passed away some years ago. He said that at a certain period things were going badly with him. It looked as if everything was wrong and getting worse. He took it to the Lord, and rather complained that he was getting the worst of everything. He told the Lord he had tried to be faithful to him in everything, and now all this had come upon him. He said, "In the midst of my complaints I heard the Lord say that he reckoned he knew what he was doing." That was satisfactory. Everyone of us must at some time pass through experiences of this kind, when everything seems to go wrong. Just now in the whole world everything seems to be going in the wrong way. But the Lord has not deserted the world. He is the God of the ages. A thousand years are with him as one day. We are not to judge him by the immediate present. It is over the long period that we shall understand his work. It takes a long time to work out what God has in mind. He knows what he is doing.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

All of us will be happy to know that Mississippi has seven girls in the W.M.U. Training School this year. They are as follows:

Miss Georgia Mae Osburn, Meridian.  
Miss Mary Elizabeth Ainsworth, Bay Springs.  
Miss Bessie Mae Purvis, Hattiesburg.  
Miss Edna Ruth Rhea, Sherman.  
Miss Waudine Story, Philadelphia.  
Miss Dorothy Dean, Canton.  
Miss Cascade Middleton, Eupora.

The first five were given W.M.U. scholarships. As you know we have three regular scholarships to the Training School each year. They are loans and not gifts. Because a number of former students have paid back these loans and others are paying on theirs, we are able to give these extra ones this year.

The following students are in school as recipients of our state W.M.U. scholarships this year: Cleo White, McComb, Miss., in Mississippi Woman's College; Evelyn Hasty, Brandon, Miss., in Blue Mountain College and Andrew Coltharp, Myrtle, Miss., in Mississippi College. Let us remember to pray for these who have been entrusted with these scholarships.

We are already having inquiries about the book we are to study in preparation for the Lottie Moon Week of Prayer for Foreign Missions. The name of the book is "Constraining Love," by Mrs. William McMurray. The book will be off the press the first of October and the free copies will be mailed to the presidents and Y.W.A. Counselors as soon as we receive them. The Baptist Book Store will have copies for sale as early as they come off the press. The price will be 25c per copy.

The following letter has been sent to the presidents of the societies this past week. I am reprinting it so that our whole constituency will know just where to put the emphasis at this particular time.

Dear Friend:

Good old summer time is on the verge of passing off the scene of action and giving place to the autumn months that bring renewed energy and new responsibilities.

The first thing that should claim our attention is the enclosed report cards. Please put these cards in the hands of your secretary immediately and ask her to fill the blanks—mail one to me and the other to your associational superintendent. We want a nice honor roll of societies at the close of the year that reported every quarter.

The second thing I want to call your attention to is the gleanings for your State Mission Offering—give every member an opportunity to give, then send your offering to Dr. D. A. McCall, Box 530, Jackson, Mississippi.

The third thing is this—we are entering the last quarter of the year October 1st. That leaves us a very short time to get our Training School building apportionment completed. Mississippi has never fallen down on her share and I am sure she will not this time but the State depends on the local society. I know it will not be necessary to say more to our faithful women. If your society has sent its apportionment in already this last paragraph does not apply to you.

Sincerely,  
Fannie Traylor.

Dear Friends:

The summer days are going by so fast—each one so short, so full—that time for correspondence has been almost entirely crowded out. We are now within two weeks of the opening of our schools before I get down to my letter to you.

I say the days have been so full; I mean so full of good, very worthwhile things, that I must tell you about some of them. I like to recall that Saturday morning the last of July when I sat in the meeting with twenty-four young people who had only a few days before consecrated themselves to the Lord's service. They seemed very serious, very much in earnest all during the meeting. But the climax of deep spiritual emotion came during the singing of the last song—"Take My Life and Let It Be." At the suggestion of the leader, each one rose when, in the singing, we came to the thing he or she wished especially to consecrate to the Lord to be used for His glory. One gave her voice to sound forth His praises; one, her time to be spent in His glad service; then toward the last, as we sang of consecrated will and heart, all the others with one accord rose, giving these to the Master for His use. We believe these consecrated young people will mean much in the Master's joyous service as the years go by.

I like to think of that Tuesday morning when from all the Baptist churches in Shanghai there gathered more than ninety women—most of them busy housewives and mothers—into Grace Church for three hours of mission study and thought on stewardship. After a stirring appeal by one of the number that we should render unto the Lord that which is His own, almost every woman who was not already a tither rose to say she hoped to become one. With increased knowledge, and with more determined purpose to be faithful stewards these women returned to their homes. We all called that a good morning's work for the Master, and were glad.

It makes me happy every time I think of those forty young people who, in Fah Hwo, Nantao and at our North Gate Church, gathered into Daily Vacation Bible Schools between seven and eight hundred children, and taught them very faithfully during five hot summer weeks. These young people—almost all of them—freely gave of their time for this piece of the Lord's work. And the little children who gathered day by day learned much about the love of Jesus for little children from the songs, Bible verse memory work, and Bible stories. There were other things they learned too, for one evening when we were holding a meeting for children at the church and was some disorder and running in and out on the part of the street children, one young teacher said proudly, "Those who behaved and stayed on to the end of the service were our D.V.B.S. children." Who knows but there may have been a Leland Wong or a Pastor Ching among those little ones gathered in D.V.B.S. this summer?

Then there was that evening during our week of revival services. The congregation was singing of the love of Jesus. I looked about me. There opposite sat that poor fellow recently gone blind, whose earthly love had been given in vain to a faithless wife who, after his affliction, deserted him for another man. His sightless eyes seemed gazing on something, but seeing nothing, but his spiritual eyes had light. He could see Jesus whose love never changes. In wonder I asked myself, "How can that poor fellow sing these songs?" But I knew it was because he knew whom he had believed and had found joy and peace and comfort in His en-

Shanghai, China

circling love. There in front sat the young man twenty-three years old, who had been seven years in the clutches of the demon opium habit. Just the week before he had come from the hospital a free man, the chains of the oppressor broken. He too knows the love of Jesus for him and he loves Him too. What about that poor old refugee who has only recently left the refugee camp sitting there on the front seat? Can he sing of Jesus' love too? Watch his face to see, and hear his story, then decide if he knows the love of Jesus. After leaving the camp his wages have barely paid for his rice, but when an extra dollar came into his hands, what did he do with it? He walked six or seven miles to give it to those still in the camp who were less fortunate than himself. He wanted to share his mite with others. When remonstrated with for giving the money away, he answered, "Oh, praise the Lord, I have all I need. I want to make it a little better for those who are in camps 42, 44, and 58." Do you have your answer to the question? Does the poor old refugee know of Jesus' love? With his whole enthusiastic being that splendid young college boy who is leading the singing is singing forth the story of his love for Jesus and Jesus' love for him. And that boy lives it day by day too! Isn't it glorious that in China some out of all conditions and classes know of the love of Jesus?

May I just here pause to say that you friends in America who sent me money gifts at Christmas time had a big share in the Daily Vacation Bible Schools, for your money helped with some of the expenses of carrying them on. And those who have sent money for refugees have a little part in our poor old singing refugee as well as many others whom I cannot mention today.

Today, August 14, 1939, will go down in the history of our Old North Gate Church as a great red-letter day, for today the first payment was made on a new plant! For several years we have been looking forward to, and longing and praying for a new plant, for something more nearly adequate for the growing needs of our church. We have written often of the noise and dirt and crowded conditions, etc., at the present place. Woman's Missionary Union of the south, North Carolina, Alabama, and Kentucky Women's Missionary Unions have all responded to our appeals and sent money for the new plant. Now, at last, with exchange higher than it has ever been in the history of China, the Father gave into our hands one of the finest places which could be imagined. Due to the high exchange we can pay cash on the plant! We have waited and we have prayed—sometimes it has seemed very long, but now His answer is to give up "exceeding abundantly above all" we asked or thought. He does things that way if we wait His time and do not run before Him. Our hearts are singing praises today, and we know yours will join with ours when this news reaches you. Praise His glorious Name for the great things He has done for us! Praise His Name!

There are other wonderful things I could tell you about, for God has indeed done wonderful things for us whereof we are glad, glad, but I believe I have written enough to show you I am very happy and very full of gratitude and praise for the busy days of this my fullest summer in China, and for the great things that have happened in them.

With much love, and with gratitude, deep and real, for you, and all you mean to me personally and to Kingdom work, I am,

Your Missionary,  
Roberta Pearle Johnson.

Shanghai, China.



Thursday, September 28, 1939

## The Baptist Record

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more Ave., Asheville, N. C.; J. W. Ligon,  
129 Park Drive, N. E., Atlanta, Ga.People seem to live longer in New  
Zealand than elsewhere; men av-  
eraging 65 years and women 68.

—BR—

We are in receipt of a communi-  
cation from "A True Friend" with-  
out other signature, commending  
the Editor's words on the scripture  
teaching about women in the  
churches. For two reasons we are not  
publishing it. There is no name sign-  
ed, and we had announced that no  
further discussion would be pub-  
lished now on this subject. We take  
it the writer is a lady whose mod-  
esty prevents her giving her name.  
We appreciate her words of com-  
mendation and her contribution to  
this discussion. But probably enough  
has been written about this matter  
for the present. We should be glad  
if it will result in the Bible being  
carefully read by all interested.

—BR—

**Mahershalahashbaz!** Isn't that a  
name to give a child! And yet that  
is the name that Isaiah under di-  
vine direction gave his son. It is  
hard to believe that they actually  
called him by all that name. But  
that is his name in the family  
register. Mahershalahashbaz! The  
printer will probably have trouble  
getting that straight. It's a ter-  
rible name, and such it was intend-  
ed to be. It sounds like a china shop  
in an earthquake. And that is what  
it was intended to do. Isaiah lived  
in a time when the world was fall-  
ing to pieces, was being overrun  
with invading armies, and civiliza-  
tion was being destroyed. Crash!  
Crash! Crash! That is in the eighth  
chapter of Isaiah. Then the ninth  
chapter comes: "The people that  
walked in darkness have seen a  
great light. They that dwell in the  
land of the shadow of death, upon  
them hath the light shined. . . .  
Thou hast broken the yoke. . . . Unto  
us a child is born. . . . and the gov-  
ernment shall be upon his shoulder.  
And his name shall be called Won-  
derful &c." Then follows the king-  
dom of God. Is that what God means  
to bring out of the present world  
confusion and destruction? Is it al-  
ways true that all kindreds of the  
earth shall wail because of him?  
Rev. 1:7. John says, "Even so.  
Amen." "Birth pangs" and a new  
era is born.

## OUR "FELLOWSHIP OFFERING"

—O—

## I. What Is It?

An offering for our worthy, but  
needy, aged ministers and widows  
of aged ministers.

## II. When Take It?

When the Lord's Supper is ob-  
served in the churches.

## III. How Take It?

Tell the people about the offer-  
ing just before the Lord's Supper  
is observed.As the people pass quietly from  
the church after the Supper they  
may deposit their offerings in the  
offering plates that have been  
placed at the doors of exit. (The  
solemnity of the service remains  
unbroken and the people receive  
double blessing.)

## IV. Why Take It?

(We have several approved ap-  
plicants on the waiting list now and  
funds are insufficient).To supplement receipts from the  
Cooperative Program.

## V. How Much Is Needed?

To care for our veterans now we  
need \$1,000 during October, 1939.

## VI. To Whom Send the Offering?

Rev. D. A. McCall, Box 530, Jack-  
son, Miss. Designate it "Fellowship  
Offering."C. J. Olander, Chairman Aged  
Ministers' Relief Comm.

—BR—

In the history of Shady Grove  
Church, Lincoln County, the people  
recount with pride that brother Mc-  
Cormick, our missionary to Africa  
came from this church.

—BR—

The editorial offices of the Watch-  
man-Examiner are still in New York  
City, but the paper is being printed  
now in East Stroudsburg, Penn.  
This was for economical reasons.  
Some of the leading periodicals in  
the country have the editorial of-  
fices in one place and the place of  
publication in another.

—BR—

There may be no connection be-  
tween the two facts, but the North-  
ern Baptists elected a man of the  
"liberal" type as Director of Fi-  
nance and Promotion (what we call  
Mission Secretary) last June, and  
the receipts for the unified budget  
are \$23,000 short in three months of  
what it was for the same period  
last year.

—BR—

The following is taken from the  
Bulletin of First Baptist Church,  
Jackson: On November 7th the  
voters of Mississippi will vote on  
two amendments to the Constitu-  
tion which would modify the Mort-  
main Laws so that persons might,  
by will, leave money or property  
to local churches and to church  
Orphanages, colleges and hospitals.  
Mississippi is the only state in the  
union which prohibits gifts of this  
nature. It is said that Mississippi  
College lost \$250,000 for its endow-  
ment this year because of the pro-  
hibitory laws which discriminate  
against churches. Hon. H. V. Wat-  
kins, chairman and Judge O. B. Tay-  
lor, director, State Mortmain Com-  
mittee, urge church members to  
become active in informing the peo-  
ple of the opportunity to change  
the Mortmain or Dead Hand Law  
on November 7th so as to permit  
gifts, by will, to churches and their  
institutions.

## S.S. ATTENDANCE SEPT. 24

Jackson First Church	1315
Jackson Griffith Mem.	668
Jackson Parkway	410
Jackson Northside	206
Greenville Tabernacle	118
Glenfield (Union County)	98
Hattiesburg Immanuel	161
Clear Branch (Rankin Co.)	66
West Point	414
Bethlehem (Jones Co.)	104
Centreville	91
Clarksdale	510
West Laurel	621
Crystal Springs	345
First Church, Columbus	685
Crowder Church	98

—O—

## B.T.U. ATTENDANCE SEPT. 24

Jackson First Church	250
Jackson Griffith Church	287
Jackson Northside	58
Jackson Parkway	242
Greenville Tabernacle	79
Clarksdale Church	146
Columbus First Church	178
Crystal Springs Church	109
West Laurel Church	262
West Point Church	165
Crosby Church	73
Clear Branch Church	64
Hattiesburg Immanuel	113
Glenfield Church	54

—BR—

## COME YE APART WEEK

—O—

On the evening of Sept. 10th we  
began our program at McAdams  
with both churches assembled to-  
gether, and at which time the pas-  
tor brought an inspiring message  
on "Evangelism."Monday evening, both churches  
met at Sallis with brother Roe Hol-  
comb as guest speaker. He deliver-  
ed a very forceful message on the  
subject, "My Church."On Tuesday evening at McAdams,  
brother J. E. Sweeney of Kosciusko  
brought to us a most interesting  
talk on "Enlistment."With both churches assembling  
again at Sallis, the ladies of both  
W.M.U.s gave an interesting pro-  
gram under the leadership of Mrs.  
Smith Hughes on Missions. Under  
the direction of Mrs. G. W. Smith  
the G.A.s gave pantomime of their  
song.Thursday evening at McAdams  
brother W. R. Haynie brought a  
most challenging message on Stew-  
ardship.—Mrs. G. W. Smith, W.M.  
U. Secretary.

—BR—

PASCAGOULA BAPTIST  
CHURCH

—O—

"Come Ye Apart" Week was ob-  
served by the entire church Sept.  
10 through 17. Splendid programs  
were rendered by the various or-  
ganizations. This was a glorious  
week, a real season of prayer.Under the leadership of W. W.  
Robinson, the Sunday school gave  
an inspiring program on Monday  
night. Tuesday night the Y. W. A.  
led by Mrs. Francis Canty; G. A.s  
led by Mrs. John Calle, and Sun-  
beams led by Mrs. J. L. Reeves gave  
interesting programs on State Mis-  
sions. Wednesday night E. O. Sel-  
lers, director of the music depart-  
ment of the Baptist Bible Institute  
gave an inspiring talk on tithing  
and church music. The vocal selec-  
tions rendered were greatly enjoyed  
by the congregation.

Thursday night under the leader-

ship of Mrs. S. B. McIlwain, the  
W.M.S., gave an interesting sum-  
mary of all the work carried on by  
the State Mission Board.Friday night the program was  
led by the men's organization, the  
Baptist Brotherhood, this closing  
the week of prayer.

—BR—

## PASCAGOULA

—O—

The new pastorium of the First  
Baptist Church is nearing com-  
pletion and will be a fine residence  
for the pastor.Construction was started on Aug.  
23, 1939, and is to be substantially  
completed by Oct. 18, 1939. The  
pastorium is located on the church  
property. It is constructed of eight  
inch brick walls with interior wood  
studs partitions. It is of the one  
and one-half story type with two  
bedrooms and bath upstairs. The  
first floor contains a large living  
room, dining room and kitchen, two  
bedrooms and bath. The archi-  
tectural style of the pastorium  
could be called a modified English  
cottage. The general shape of the  
house is that of an L which forms  
a patio which can be developed in-  
to a very attractive flower garden.A special effort has been made  
by those charged specifically with  
the construction to provide a home  
for the pastor and his family both  
as a residence and a place for  
church activities.

—BR—

Dr. Milton G. Evans, President  
Emeritus of Crozer Theological  
Seminary passed away Sept. 17.

—BR—

Pastor J. R. Eubanks reports a  
worshipful observance of the Lord's  
Supper at Tabernacle Church,  
Greenville last Sunday. The church  
was greatly strengthened by the  
ministry of brother J. B. Smith dur-  
ing the recent revival. There were  
eleven additions during the meet-  
ing, and four since the meeting  
closed. Last Sunday the ages of  
those present ranged from less than  
a month old, a young son of broth-  
er Priest, the church clerk, to that  
of Grandma Lyle who will be 105  
years old in January. She had with  
her an orphan grandson one year  
old, whom she is rearing.

—BR—

Mrs. Wimpus (in court)—They  
say Justice is blind.Wimpus—Yes, and judging by the  
lawyer's holler, you would think  
the old gal must also be deaf.

—BR—

Teacher: "Is there anything that  
hibernates in the summer?"

Pupil: "There's Santa Claus."

**666** *relieves*  
*miserly of*  
*Colds*  
LIQUID-TABLETS  
SALVE-NOSE DROPS *fast!*

**5000** CHRISTIAN **WANTED**  
WORKERS  
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## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
RUBY TAYLOR, ELEMENTARY SECY.

### IS YOURS HERE?

Give below the names, by associations, of all churches reporting Vacation Bible schools to us by September 21. If your church had a school and it is not on this list, please send us a report at once so that your church association will be complete in its reports.

Adrian: Liberty Hill, Lovejoy, Corinth.

Albany: Boyle, Merigold, Pace, Dale.

Albany: Calhoun City, Derma,boro.

Albany: Ayl, Black Hawk, Coila, Albany, Liberty, New Bethel, New Albany, North Carrollton, North Albany Mission, Poplar Springs.

Albany: Houka, Okolona.

Albany: Ackerman, Bethlehem, Albany, Bluff Springs, Blythe Creek, Albany, Covenant, Fellowship, Albany Camp, Mount Pisgah, New Albany, New Zion, Weir.

Albany: Enterprise, Harmony, Albany, Quitman, Shubuta, Stone-

Albany: Columbus-First, Co-

Albany: East End, Mt. Zion.

Albany: Crystal Springs, Hazle-

Albany: Pleasant Hill, Silver Hill, Albany, Zion Hill.

Albany: Mt. Olive.

Albany: Arcola, Cary, Catch-

Albany: Greenville Tabernacle, Hollan-

Albany: Leland, Rolling Fork, Silver

Albany: Spanish Fort, Straight Bayou.

Albany: State Line.

Albany: McCall, Natchez-First.

Albany: Lucedale, Red Creek,

Albany: Shady Grove.

Albany: Avera, McLain, Piave,

Albany: Washington, West Salem.

Albany: Bay St. Louis, Biloxi-

Albany: Bowen Memorial, Gulfport-

Albany: Handsboro, Pass Christian,

Albany: Warren: Jackson - Calvary,

Albany: Jackson-Davis Memorial,

Albany: Jackson-First, Jackson - Griffith

Albany: Memorial, Jackson-Northside, Jack-

Albany: Parkway, Edwards, Raymond,

Albany: Terry, Van Winkle, Vicks-

Albany: Bowling Green, Durant,

Albany: Goodman Mission, Lex-

Albany: Escatawpa, Kreole, Moss

Albany: First, Pascagoula.

Albany: Heidelberg, Stringer.

Albany: Bassfield, Carson,

Albany: Jones: Bethlehem, Ellisville,

Leake: Edinburg, Midway, Rocky Point, Salem, Tuscola, Union Ridge. Lebanon: Immanuel Hattiesburg, Macedonia, Purvis, River Avenue Hattiesburg, Sumrall, Wiggins.

Lee: Calvary Tupelo, Pleasant Valley, East Tupelo, First Tupelo, Verona.

Leflore: Greenwood-First. Liberty: Center Ridge.

Lincoln: Brookhaven, Mission Hill. Madison: Canton-First, Canton-

Center Terrace, Flora.

Marion: Bunker Hill, Goss, Hurri-

cane Creek, New Hope.

Mississippi: Bethel, Liberty, Mis-

sion Station near Liberty, Wood-

ville.

Montgomery: Duck Hill.

Neshoba: Bethsaida, Cold Water,

Deemer, Dixon, Hope, Philadelphia-

First, Sardis, Spring Creek.

Newton: Newton, New Ireland,

Union-First.

Noxubee: Brooksville, Macon, Shu-

qualak.

Oktibbeha: Longview, Maben,

Morgan Chapel, Starkville Cotton

Mill, Sturgis, Wake Forest.

Panola: Crenshaw, Pope.

Pearl River: Bethel (or Buck

Branch), Goodyear, Juniper Grove,

Nicholson, Pinegrove, Union.

Pearl Valley: Oak Grove.

Perry: Janice, New Augusta, Pro-

gress, Richton.

Pike: McComb-Central, McComb-

First, Summit, Tangipahoa.

Prentiss: Baldwin, Wheeler.

Pontotoc: Zion, Pontotoc.

Rankin: Briar Hill, Clear Branch,

East Side, Leesburg, Mountain

Creek, Pearson, Pelahatchie.

Riverside: Clarksdale-First, Lam-

bert.

Scott: Liberty, Morton, Oak

Grove, Pea Ridge, Salem, Spring-

field.

Simpson: Bethlehem, Braxton,

Harrisville, Magee, Mendenhall, New

Zion, Pleasant Hill.

Smith: Lorena.

Sunflower: Drew, Indianola, Rule-

## MISS MARY BETH LASSETTER



Miss Mary Beth Lassetter of the staff of the Vacation Bible school department of the Sunday School Board of the Southern Baptist Convention, on a recent visit to Blue Mountain College, reading in *The Baptist Record* an account of the seventy-one Blue Mountain College students who served on faculties of sixty-two Vacation Bible schools this summer in seven states. Miss Lassetter is the daughter of Mr. and Mrs. J. M. Lassetter of Clinton.

services were held in the dell a half hour before breakfast, and various members of the Council brought their inspirational messages and songs at that time.

Another feature of this Retreat was the choosing of prayermates among the Council members. This humble act of consecration surely gives a firm foundation of Christian love and sincerity to a body that plays such an important part in bringing Christ into the gates of our college. Other activities included the appointment of committees for such programs as the Baptist Student Campaign, Join-the-Church Sunday, B.S.U. Reception for the new girls, and many other projects to add notes of interest to every college girl, old and new.

With this successful beginning of religious work on B. M. C. campus, the first regular meeting of the Council on Monday, September 18th, should mark the commencement of an eventful year in Christian living. —Marion Dempsey, B.S.U. Reporter.

Atkins: "I remember the time when our regiment was stationed near Babylon. Why, it was so hot we used to toast our bread in the sun, and . . ."

Jawson: "Yes, I know; and they supplied you with corkscrews to draw your breath?"

## Gray's Ointment

USED SINCE 1820 FOR—  
SUPERFICIAL  
BOILS CUTS AND BURNS  
AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nothel)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.

## THE DEAD HAND LAW

Mortmain comes from the Latin through the French language. It means "dead hand." Sections 269 and 270 of the Mississippi constitution are called the mortmain sections because they prohibit bequests by last will and testament of both real and personal property to any church or church owned institution. Thus, in Mississippi, no person can leave by will any property to a local church or to a college, hospital or orphanage which is owned and operated by any church, Protestant, Catholic or Hebrew.

On November 7, at the general election, the people of Mississippi will vote on amendments to these two sections of our state constitution. If the amendments are adopted it will then be legal to make bequests to church supported institutions on the following conditions:

1. The will must be made at least 90 days before death.

2. If the person making the bequest has a spouse, child, or descendants of a child, not more than one-third of the estate may be so devised.

3. Where land is bequeathed it remains subject to taxation, and land so acquired must be sold within ten years from date acquired.

At this same general election nominees for state and county officers are to be voted on. The constitution requires an amendment to receive a majority of the total vote cast at the election, not merely a majority of those voting for the amendment. In other words, if you vote for the candidates and do not vote either for or against the amendments, it is tantamount to a vote against the amendment.

The purpose of this article is to urge citizens to study the amendments, explain them to their friends and to go to the polls on November 7. It would appear that there is no good reason why church supported schools, orphanages and hospitals should longer be discriminated against by these antiquated laws—provisions that have come down to us from medieval England, but which no longer exist even in that country. No other state has laws which discriminate against church institutions.

## Pull the Trigger on Constipation, and Pepsin-ize Acid Stomach Too

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsin-izing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!



# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

No doubt by this time you are all in school—at least all who are old enough to go—and you are busy with books and lessons, practicing and studying. There is something else that you are busy with, too, though you'll not find it written down anywhere as a part of your school course, and that is renewing old friendships and cultivating new ones. I don't know if the friends which you make in school are not as important in your life as some of the things you learn in books, for long after you have forgotten many of those facts in your text books, you will still be enjoying the friendships that you made when you were studying those text books. If at the same time that you are learning "readin', 'ritin, and 'rithmetic," you are also learning how to make and keep friends, you'll never regret it.

In order to be a friend, and to make friends, it is necessary for us to learn how to get along with others. Not long ago, a man who made a study of this, made a list of things that keep some persons from getting along with others. Here it is:

Quarreling.  
Fault finding.  
Showing off.  
A feeling of being persecuted.  
Stubbornness or sulking.  
Being "full of excuses."  
Bossiness.  
Fidgeting.

Isn't that an important looking list? Let's make another that we'll like better, and instead of:

Quarreling, we will put Peaceableness; instead of Fault finding, we will put Patience; instead of Showing off, we will put Modestly; instead of a feeling of persecution, we will put Thoughtfulness of others; instead of Stubbornness, we will put Teachableness; instead of Being full of excuses, we will put Honesty; instead of Bossiness, we will put Gentleness; instead of Fidgeting, we will put Self control.

If we will drop this first list from our lives—and it may take some determination and steady effort to do it—and make this second list a part of our lives, then we'll have what it takes to enjoy the friendship of those about us. It's worth trying anyhow, don't you think?

And now, my dear boys and girls, don't forget that all of these other boys and girls are wanting to read your letters on the Children's Page and are actually disappointed when your letters are few. Don't fail them and me, but sit down now and write us the interesting things which you are doing, send in your riddles and puzzles and "what have you." Also, not one of us, I know, wants to neglect the Orphanage or our Baptist Bible Institute scholarship, so if you have a gift, send that too.

Carolyn and Benjy Clark have already sent their Quarter-to-two Club dues for the month. We surely appreciate the regular gifts of these two little people, and we are looking forward to the time when they are old enough to write a letter.

With love,  
Mrs. Frances Steele.

## BIBLE STUDY

Paul and Silas at Thessalonica  
Read Acts 17:19

Paul and Silas came to another city called Thessalonica, where there was a synagogue. For three Sabbaths, Paul went to the synagogue and preached to the Jews, as he did in every city that he went. He explained the scriptures to them, and showed by what the prophets had written that Jesus was the Savior.

Some of the Jews believed and many of the Gentiles also. But the Jews who would not believe became angry when they saw others accepting the gospel, and they took wicked men with them and made an uproar in the city. They even went to the house where Paul and Silas were staying, meaning to bring them out to the people. When they could not find them, they caught the man to whom the house belonged, whose name was Jason, and brought him before the rulers, saying "These men who have made trouble in other places have come here too. They do not obey Caesar, and they say there is another king named Jesus. Yet Jason has taken them into his house." Then the rulers made Jason promise that Paul and Silas would cause no more disturbance among the people, and afterward let him go. But the Christians who were in Thessalonica sent Paul and Silas away by night to another city called Berea.

Walnut Grove, Miss.  
Sept. 14, 1939.

Dear Mrs. Steele:

This is my first time to write to the Circle. I am a little boy twelve years old. I am in the sixth grade. I have one little brother six years old. He is in the second grade. We take the Baptist Record and I enjoy reading it. We go to Sunday school and B.Y.P.U. I hope this won't be my last time to write.

Your new friend,  
Oren Jones.

Oren, you must not let this be your last time to write to the Circle. Remember, we'll be looking for you.—F. L. S.

Slate Springs, Miss.  
Sept. 14, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am 12 years old. I go to school at Slate Springs. My teachers' names are Mr. A. G. Pickle and Mrs. Jimmie B. Phillips. Mother let me give a birthday party Saturday, Sept. 10. I invited nine of my little school mates. We played games and served candy for refreshments. Martha C. Golden spent last week with her sister who lives near me and we had a good time playing together. Enclosed you will find 10c for the orphans.

Your friend,  
Glenda Faye Ward.

Glenda Faye, we enjoyed hearing about this birthday party. May you have many more happy birthdays! We are grateful for your gift to the orphans.—F. L. S.

Starkville, Miss.  
Sept. 17, 1939.

Dear Mrs. Steele:

I have been thinking about writing to you but have just neglected it. I had a nice vacation and have been back in school two weeks and like it fine. We have new teachers and I sure do like them. They are: Mr. Paul Kitchens and Miss Lula Mae Jackson.

We are planning in going to the fair at Columbus Monday. I know we will have a nice time if we go.

I surely did enjoy Mr. John Lipsey's stories that he wrote in the Record. Hope he will write again. I hope some day I can visit Yellowstone National Park.

I am sending 25c for you to put where it is needed most. I feel that it will be needed on the B.B.I. Scholarship.

Lots of love,  
Annie Louise Duke.

I hope you did get to go to the fair, Annie Louise, because I know how much fun a girl can have there. Are you coming to the fair in Jack-

son next month? If Mr. John Lipsey's stories about Yellowstone influence you to go see for yourself, he'll feel repaid for his time, I'm sure. Thank you for this fine gift.—F. L. S.

Scooba, Miss.  
Sept. 14, 1939.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I want to join the Circle. I am nine years old and in the fourth grade. I like school very much. I am sending a dime. Use it where it is needed most. I am a member of the Baptist Church. I read the Circle every week. I like it very much. Our minister is Rev. W. E. Hardy. I like him fine.

Your friend,  
Joyce Triplett.

P.S.:—I hope to see this in print in the Record.

And when you see it, will you write again soon, Joyce? Accept our thanks for remembering to send a gift.—F. L. S.

## PUZZLE

How Long?

1. How long did it rain while Noah was in the ark?
2. How long did the Children of Israel wander in the wilderness?
3. How long did Moses' mother hide him?
4. How long was Lazarus in the grave?
5. How long was God in creating the world?
6. How long was Jonah in the whale?

—BR—

## B.S.U. PRE-SCHOOL RETREAT AT MISSISSIPPI WOMAN'S COLLEGE

The annual B.S.U. pre-school retreat at Mississippi Woman's College was held September 4-5 at the student center with the council members and the student secretary attending.

The theme chosen for the year was "A Lantern In Her Hand," with the scripture being found in Ephesians 5:14, "And God shall give thee light." Each council member was equipped with a Bible and a lantern. The lanterns made very appropriate and beautiful guides outlining the program of the retreat.

Presiding over the meeting was the B.S.U. president, Polly Love of Hattiesburg. The council was called to work by a short devotional taken from the scripture theme for the year.

In order to re-emphasize the responsibilities that lie ahead of each council member, Miss Love outlined the duties of each officer. Along with the outline, plans for the execution of the duties were discussed by the council.

The Y.W.A. president, Bessie Pearl Hurst of Laurel, presented to the council some of her plans for the year book, the first Y. W. A. meeting of the year, and the enlistment campaign along with introducing Y. W. A. to new students, some of whom possibly have never been in Y. W. A. work.

Plans for establishing another B. T. U. were discussed, believing such to be needed in order to reach the most girls, most effectively. The council made its nomination for the office of president of the new union and the student body was later asked to vote upon the nominations. Miss Jimmie Lee Taylor of Slidell, La., was elected president.

Miss Doris Wilson, third vice-president presented plans for vesper services. These plans include as a

theme, "Love never faileth," I Corinthians 13:8. These twilight services are held each evening of the week at the lovely lily pond on the campus.

Other reports were given and plans were laid for the enlistment of the various B.S.U. organizations. The "Baptist Student" booth was erected and the representative, Helen Dykes of Bogalusa, willingly accepted the responsibility of securing the quota given to M. W. C.

One of the outstanding features of the occasion was the address given by Dr. H. C. Steele, dean of the college. He spoke on "Light," and reminded each council member that nothing dispels light, and that the "darkness comprehended it not." This inspiring address proved a challenge to every one present.

The afternoon was spent in meeting new students and preparing a friendly welcome during registration. An interesting climax was reached with the B. S. U. council banquet held in the college dining hall, with the year's theme carried out very effectively in all the appointments.

Following the banquet, the vesper service was held at the pool with the student secretary, Miss Ora Lee Wells, leading. So enthusiastic was her manner that she touched the hearts and lives of each girl attending.

The home of Miss Polly Love in Hattiesburg served as an ideal place for the council to enjoy a few hours of recreation and further discussion of the year's activities.

May the Lord bless the council and all the B.S.U. efforts for the coming year, and surely each council member shall be a vessel for Jesus Christ with "A Lantern in Her Hand."—Cleo White, B.S.U. Reporter.

—BR—

## PIKE COUNTY

—O—

The nineteenth annual session of the Pike County Baptist Association will meet with the Silver Springs Baptist Church in the southeast corner of the county, Wednesday and Thursday, October 4th and 5th.

The following officers will have charge of the opening session: Dr. J. B. Quin, moderator; Judge W. E. Jackson, associate moderator; Rev. J. A. Terrell, clerk; A. J. Flowers, associate clerk; and Geo. W. Lee, treasurer.

An unusual program has been arranged for the two days, with the Rev. Wyatt R. Hunter, preaching the associational sermon the first day, and the Rev. B. T. Bishop preaching the evangelistic sermon the second day.

A report of the year's work will be given from each of the churches in the association. The public is cordially invited.—J. A. Terrell, Clerk.

—BR—

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## EYE COMFORT

Relieve Irritation due to over-use, exposure to Dust, Glare  
**JOHN R. DICKEY'S EYE WASH**  
OLD RELIABLE  
refreshes and brings comfort. Used 65 years.  
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.  
DICKEY DRUG COMPANY, BRISTOL, VA.



# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS . . . . . STATE SECRETARY  
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY  
OXFORD, MISS. JACKSON, MISS.

## IT IS SET!

At least we have definitely set Thanksgiving! The President has Nov. 23 as Thanksgiving Day. Our Mississippi Governor is in accord with the President, and the High School Board for the state is in accord with the Governor, and so the Mississippi Baptist Training Union will hold its annual convention November 22, 23 and 24. Next week we will mail to every union and every pastor that have on our mailing list a letter-poster. Please watch the mail for "the little red man all a'twittin'" and then watch this department of the Baptist Record each week for brief announcements about the program, etc.

This week the two churches of Oxford and Enlargement are in Enlargement campaigns. We hope to report on them favorably next week.

Next week First Church, Jackson, and Parkway, Jackson, will conduct a B.T.U. Training School.

Utica will be conducting a Training School next week for their Training Union. Miss Wilds, the Associate Secretary will help.

The week of October 8th we will have Miss Elaine Coleman of the Nashville office with us in Mississippi. She and Miss Wilds will make a tour of the senior colleges in the interest of Training Union work.

Sunflower Association will cooperate in a central B.T.U. Training School the week of October 15th. The classes will be taught at the Raleighville Church with members of the other churches coming in each evening. Pastors and leaders of the churches will make up the faculty.

Greenville First will conduct a B.T.U. Enlargement Campaign the week of October 15th.

The B.T.U. Enlargement Campaign at Calvary, Jackson, will be held October 29 and week following.

Plans for the Lauderdale B.T.U. Enlargement Campaign are about complete. Twenty-two churches have agreed to cooperate, and more than thirty-five workers from other states and associations will serve on the faculty. More than eighty classes are being planned. Each church is helping to finance the work, thus making it possible.

An Enlargement Campaign is different from a Training School in that it definitely undertakes to do three things. First, add more unit organizations, second, add more individual members, third, increase the efficiency of the organizations. Method books are

taught in each class and a program of visitation and enlistment begun that must continue throughout the months.

## East Mississippi Junior College Organizes Three Unions

Through the interest of Rev. W. E. Hardy, pastor of the Scooba Church, three Senior B.Y.P.U.'s have been organized at the East Mississippi Junior College at Scooba. A director was elected and the work bids fair to serve a large number of these fine young people. Mr. Martin Johnson was elected to the office of director.

In July there were 29 and in August 27 new B.Y.P.U.'s and B.A.U.'s organized in Mississippi.

A few months ago we got the good news that a new Training Union had been organized at Pace, in Bolivar County. Almost immediately came the request for a study course, with a cordial invitation for a visiting worker. It was the privilege of the Associate State Secretary to be that visitor.

We had a good week of study. The Juniors came each afternoon for their hike to A-ville. Mrs. Virginia Henry is leading them in a fine way, assisted by Mrs. Mahan, as sponsor.

At night, a host of Intermediates met with their leader, Mrs. W. S. Redden, and Mr. L. E. Myers, Associational director from Skene, who was their visiting teacher for the week; the Adults were taught by Rev. B. L. Mohon, pastor at Skene, and the Young People met with Miss Wilds. About fifty were enrolled throughout the week, studying methods in all of the classes.

From time to time thoughtful ladies of the B.A.U. furnished refreshments during the intermission period. There was enthusiasm on every hand. Under the capable leadership of Mrs. A. L. Symonds, with the splendid cooperation of the other workers, the Pace Training Union is sure to continue to grow. Already it is being a blessing to the church. May God continue to use it for His glory.

## BAPTIST STUDENT UNION; M. S. C. W.

The B. S. U. cabinet at M. S. C. W. arrived on the campus early in September to begin preparations for what promises to be a most successful year in B. S. U. work. On Saturday and Sunday, September 9 and 10, the B. S. U. Retreat was held. As new students began to arrive on the campus, they were met and invited to the Baptist Workshop and to its activities.

A series of open houses were held for new students, faculty members, and members of the church. On Fri-

day and Saturday, September 15 and 16th, a tea was held for new and old students.

Church membership day on Sunday, the seventeenth proved to be a wonderful occasion. A large number of students moved their membership to the First Baptist Church of Columbus.

A reception for the deacons and their wives of the First Baptist Church was held Thursday night, September 21. A feeling of Christian good-will is extended every college girl by the church members, and each is given a warm welcome into the fellowship of the church and into the homes of the people. The last of the opening entertainments was held Friday night, September 22 when the entire Baptist student body was entertained at the workshop.

On each occasion the resident B. S. U. secretary, Miss Rhobia Taylor, presided, greeting everyone and bidding them welcome to the workshop. The workshop is made into a most welcome retreat for college students—a real college home.

The receiving line consisted of Miss Taylor, Julia Herring, president of B.S.U.; Maxine McKinnon, 1st vice president; Wilma Backstrom, 2nd vice president; and Virginia Mason, secretary. They were assisted by members of the cabinet.

Plans are now being made for the coming months, especially for the state B.S.U. convention on Oct. 20-22. A bright year for Christian work is ahead.—Louise Brooks, Reporter.

## BAPTIST TRAINING UNION AT M. W. C.

In order to give the best opportunity for training in church membership, it was decided that at Mississippi Woman's College there was a necessity for another union in the B.T.U. This step was taken, and a new union is now doing splendid work among the students, and its possibilities are great.

Miss Jimmie Lee Taylor, Slidel, La., was elected president and the union chose as its name, Dora Ross, in honor of Mrs. Ross whose husband, the late Dr. T. E. Ross, was the president of the board of trustees and college physician. Miss Taylor has at once exercised her ability in leadership, and the church as well as the students, is proud of the work being done.

The two unions already organized are doing fine work with Miss Zola Avara, Meridian, as president of the J. E. Byrd union and Miss Mary Nell McDonnial, Sumerland, as president of the J. L. Johnson union. These two young ladies attended Ridgecrest during the past summer and are bringing an enrichment to the lives of students by experiences, ideas, and knowledge gained from the association with leaders at the North Carolina retreat.

Because of the efforts of these three unions among our college students, the B. T. U. has come to have a vital and more important place in the life of the B. S. U. of Mississippi Woman's College.

## A Symbol

# OF CHRISTIAN EDUCATION

## CHRISTIAN CHARACTER IS AN ENDURING INVESTMENT

**B**LUE MOUNTAIN COLLEGE desires to commend Mississippi pastors and other friends of Christian education who have made possible another overflow enrollment at the college. You have selected for us girls with a real sense of values and you have used your influence in helping them to decide on their college home. You have sent us choice girls—fine, Christian young women—from fifty-five of Mississippi's counties.

Henry L. Smith says: "The Christian college is the manufactory which takes the finest raw material the churches can furnish, multiplies its value a hundred fold and returns it to the churches in a life-giving stream of intelligent faith, trained power, and consecrated leadership."

Friends, continue your good work. More power to you. Thus shall Christian education flourish.

LAWRENCE T. LOWREY.

## BY THE FRUITS OF CHRISTIAN EDUCATION YE SHALL KNOW IT

**C**HRISTIAN EDUCATION is as effective today as it ever has been, and it is needed now perhaps more than ever before. Christians want Christian colleges for their sons and daughters. A Christian college should provide unexcelled scholarship under positive Christian influences. A Christian college should emphasize the character-building qualities of Truth, Knowledge, and Virtue, and the soul-saving Way of Christ.

While Blue Mountain College maintains a high academic standard, and its former students are to be found in sixty-eight vocations in forty-six states and several foreign countries, the college stresses the religious and spiritual verities. THE PRIMARY PURPOSE OF BLUE MOUNTAIN COLLEGE IS CHRISTIAN HOME-MAKING.

## A COLLEGE IN THE SERVICE OF CHRIST



# A REPLY TO THE EDITOR'S REMARKS

J. W. Lee

The reader will please refresh his of her mind by re-reading what I had to say and brother Lipsey's reply to same in the issue of Sept. 14th, page three.

Just two things I want to say in reply to the "Editor's Remarks."

First: In a former letter I said that during my long ministry of more than half a century I had never called on a woman to lead in prayer. Brother Lipsey commends me for this and asks: "But why should a man practice one thing and preach another." Reply: I have not always believed as I believe now that a woman is within scriptural bounds when talking and praying in the churches.

For a long time I believed as brother Lipsey believes that the women should keep silent in the churches.

As long as I believed that it was unscriptural for a woman to pray in public I did not ask them to pray. I acted in accord with my judgment and my conscience.

I was so conscientious in the matter that on several occasions I have left the convention hall when a woman would start speaking.

My conscience would not allow me to lend my presence and my apparent approval to what I believed was an unscriptural act.

The time came however, when I laid aside the interpretations of good men like Dr. Broadus and brother Lipsey and studied the scriptures on the subject for myself. When I did this I found to my surprise that Paul instead of forbidding women to pray in public he really taught them how to pray and prophesy (forthtell).

Does the reader ask why I do not now ask the women to pray in the church meetings since I believe they are not prohibited by the scriptures in so doing? My answer is that I have not forgotten how sensitive my conscience once was on the matter.

In not calling on the women to pray in public I am trying to obey the scripture which enjoins me to shape my conduct according to my brother's conscience. I Cor. 10:23-29. In other words, it is out of respect to the conscience of my brethren who hold to brother Lipsey's views that I refrain from asking women to pray in public.

The other thing in the "Editor's Remarks" I wish to reply to briefly is this: He says, "Now as to the other scripture which brother Lee refers to, I Cor. 11:5ff Paul is talking about what women should wear when they go to church." No, no, no, brother Lipsey, Paul is not talking about "what women should wear when they go to church." He is specifically saying that they should have their heads covered when they "prayeth or prophesyeth."

Here is the language: "But I would have you know, that the heads of every man is Christ; and the head of every woman is the man; and the head of Christ is God. Every man praying or prophesying having his head covered dishonoreth his head. But every woman that

prayeth or prophesyeth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." By what sort of twisting, wresting or warping can anyone make the above language mean that "Paul was talking about what women should wear when they go to church?"

## FINALLY BRETHREN

These remarks will close this discussion, caused by the Editor's answer to a request for an article on this subject.

In the article last week brother Lee goes through a long passage of scripture and finally comes to the remark that the women were enjoined to keep silent as a special and temporary necessity because of confusion in the meeting. One wonders why the women were so commanded and not the men. Also brother Lee says today these special gifts of prophecy have ceased. If the women had any such gifts they do not have them now, and should therefore not seek to exercise a gift they do not possess. As to permitting more than three men to speak: we should often be glad to see such a rule enforced.

Again brother Lee objects to my saying that Paul is telling the women what to wear when they go to church. How anybody can read the first half of the eleventh chapter of First Corinthians, and not see that, is beyond me. Through fifteen verses he is insisting that the women should wear something on their heads when they go to church. And this something is to be worn as a sign that they are obeying the commandment of God to be subject to their husbands. Of course many women pay no attention to it now. Men and women may change but the word of the Lord abideth forever. Still stands the ancient oracle: "It is shameful for a woman to speak in the church." And like the ten commandments, it "will not budge." Don't take a plain command or statement like that and try to fit it into some interpretation of a passage about whose meaning there might be doubt.

## FINALLY, THE WOMEN

Your comments on my recent article concerning women speaking in public was not entirely convincing. Indeed all you did was to affirm your former assertion that women were prohibited from speaking in public by a plain scriptural command. To my question about a like command about which you are pleased to call the "kissing business" you merely tell a darkey story. Such a story may be amusing but by no means convincing. As a matter of fact in this same letter the author forbids women from being shorn or shaved. Would this not equally prohibit women wearing short hair and having their necks shaved? Why select one declaration and insist it shall be taken as a plain command to be literally obeyed, and pass others by, as not binding? I readily acknowledge these are binding upon us, but not always are they to be taken in a literal sense. We do not practice foot washing now in

our Christian hospitality. We show our hospitality in other ways. Saluting with the holy kiss is not encouraged, because it might not assist holiness very much. We salute according to the social custom of our times. The Corinth church was in much confusion. Freedom had descended into license. Various extravagances had arisen. Among these was some women becoming or attempting to become leaders or teachers. These women are told to have proper regard for the customs, conditions, etc., of their times. Decency and order are the virtues which the author emphasizes. Modesty is certainly a womanly virtue, and this word primarily means mode or custom. The principle involved is that it is not intended for women to be authorized public teachers.—E. T. Mobberly, Laurel, Miss.

Remarks by the Editor: That it was not a local condition or a temporary restriction is seen in what Paul says in this connection, namely: "As in all the churches of the saints, let the women keep silence in the churches. . . for it is shameful for a woman to speak in the church," I Cor. 14:34, 35 Am. Revision. Also it is seen from Paul's appeal to "the law," vs. 35. Also from the fact that the epistle is addressed to "All that call upon the name of our Lord Jesus Christ in every place," 1:2. Also from the reasons given in I Tim. 2:8-15, the fundamental difference between man and woman. The Bible does teach that women are not to wear short hair like a man. The fact that it is sometimes violated does not change the Bible. Disobedience to one command does not justify disobedience to another. Paul says

nothing about the customs of the times as a reason for what he commands. He bases it on the command of God.

## TO DR. TRUETT

(From Dallas News)

"One day, ten or twelve years ago, you were walking south on Field Street here in Dallas. You were walking with your head down—evidently in meditation. You didn't look up as you passed a man who was walking north on the same side of the same street, but he did look up. He looked into your face."

"Now, it happened that he, too, was in meditation as he came toward you. The truth is that he was thinking about something that not at all lofty or inspiring creditable. He said nothing and said nothing. You didn't even hear him, apparently. But there was something in your very aspect and presence that shamed his unspoken thought. That man, sir, blushed as red as a new-born baby, and asked the forgiveness of God."

"That was a sermon you preached without ever knowing it."

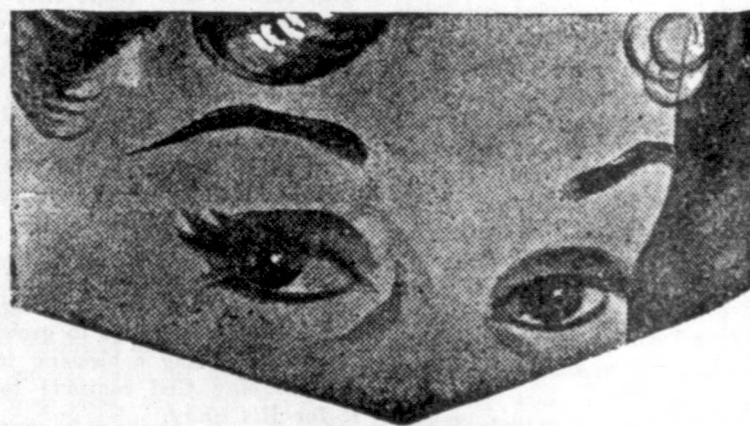
Bill: "Did you hear about the fellow who invented a device for looking through walls?"

Phil: "No, I didn't. What does he call it?"

Bill: "A window."

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SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

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Thursday, September 28, 1939

# SHOULD CHRISTIANITY BECOME AND REMAIN EDUCATIONAL?

(Continued from Page 6)

process of education that would develop a real true life. All education and the influence and teaching of every college will have one of three attitudes toward the great Christian postulate: (1) indifference and unconcern; (2) antagonism and unbelief; or (3) sympathy and faith.

If the professors in the colleges are indifferent to the great Christian postulates then the atmosphere of the college will be conducive to indifference in the students towards the Bible, the church, Christ, and Christian service, and the students coming out of that college will have their religious life and its activities slowed down if not actually reduced to the zero point. This is an inevitable result.

If the professors in the college are antagonistic to the great Christian postulates then they will create an atmosphere in the college which will be conducive to skepticism and unbelief, and the young men and women who go out of that college will go out with shattered faith and destroyed religious convictions. The whole tendency of the college, if it is antagonistic to Christianity, will be destructive in its influence to Christian faith.

If the professors in the college are sympathetic toward the great Christian postulates—if they are Christians—then they will create an atmosphere which will be conducive to Christianity, and the young men and young women who go out from that college will carry away with them strong religious convictions enriched by faith and hope and love. A real Christian college will strengthen Christian faith.

Let us turn now to the training and direction of powers which loom large in the educational process.

The college has to do not only with the impartation of knowledge, but it is also a big factor in determining the student's outlook upon life and in the direction of the student in his life-activities. Shall this be done without regard to Christian ideals or shall it be done in sympathy with and faith in the great Christian verities?

## Righteousness in College Spirit

The real forces in education are not material but personal and spiritual, and the significant difference between colleges lies in the region of personality. The difference between two professors in science is not so much what they know, for one will know about as much as the other and they will both know the same things, but the difference is in their attitudes and outlook.

One man's character base-lines may be square: the other man's character base-lines may be on the bias. One man's thoughts of the universe may be atheistic; the other man's thoughts shot through and through with reverence for God and faith in Him. One of these men may think of his students as so many units of possible social efficiency; the other thinks of them as immortal souls set in the world to do a task in the kingdom of God.

It is impossible to appraise the

difference between two such men, but it is not difficult to see that young men passing from the influence of the two—although they have learned the same facts of nature by the same methods of study—will deeply differ in their attitude towards the world and life, as also in their temper, purpose, and spirit.

The spirit of the college has much to do with the character of the students. Is the public opinion of the college weak or loose or tolerant on matters like profanity, drinking, gambling, lasciviousness, dishonesty, and so forth? These and many other things that might be mentioned are matters which parents cannot ignore in the life of the college to which they send their sons.

It is not an easy matter to make the college spirit and life a positive force for righteousness, in fact it can hardly be done unless Christianity comes in as an educational factor and lifts up the standards in classroom and on the campus. Christianity must become a positive factor in education if we would save our great country from the paganizing influences of a godless education.

About fifty years ago two boys grew up in the city of Cleveland, Ohio. They attended the same primary schools and graduated together at the same high school.

But here their ways parted. One went to Oberlin college; the other went to an unchristian college.

The one who went to Oberlin college fell under the influence of Christian teachers, surrendered to preach and became an honored, worthy, constructive citizen.

The one who went to an unchristian college fell into a different atmosphere, came in contact with unbelief, joined an atheistic society and became ultimately an anarchist.

## Contrasts in Education

On September 5, 1901, at the Pan-American Exposition, President McKinley delivered an address. The next day he was given a reception and as the crowd passed by to shake hands with him a man came with his hand wrapped up in a handkerchief, and when opposite the president a shot rang out and President McKinley collapsed.

The man who fired that shot was none other than the playmate and boy chum of the preacher. It was Leon Czolgosz, the red radicalist, the product of one kind of education.

But these are extremes, you say. Yes, they are extremes and I have selected this illustration because of the extreme, for between these two extremes, the preacher at one end, and the red radicalist on the other, lie all the products of our educational system.

The great divide in our educational product is at the point of Christian training. Just in the proportion that education is underpinned with the Christian postulates and shot through and through with faith in Christ and obedience to God will it turn out men and women fitted to do the work of construction and order in our advancing civilization. On the other hand, just as education departs

from Christian ideals the stronger will be the influence for the production of characters which make for destruction and disorder. This is the reason why Christianity should become and remain educational. This is the reason why we should support Christian education.

If Christianity becomes dominant in the field of education, then will the influence for construction and order in our civilization become dominant also. Since we cannot put Christianity in its full force in our state institutions, we must put it in our denominational institutions and by the product from these institutions help to purify and sanctify and keep Christian the educational system of the state.

## HE'S A VETERAN

By Louis J. Bristow, Superintendent

Among the more than 1,300 patients admitted into the Southern Baptist Hospital last month is a 78-year-old veteran preacher from Mississippi. He has been sick for more than a year and had almost given up hope. A loved one suggested that he come to us, but he protested. She wrote to the Superintendent without the sick man's knowledge, and matters were arranged. She mentioned the subject to the old man and he replied that he had been thinking and praying about it and believed he would like to come, if proper arrangements could be made. "We are going this morning," she said; and told him of her having written to us. So he came.

At first he was despondent, but soon was more cheerful. "How did you manage to assemble such a fine organization?" he asked me one day. "Nurses, doctors, internes, orderlies—all seem to anticipate a fellow's wants and needs, and I am growing stronger every day," he said. I prayed for his recovery, if God had further service here for him, and with a smile he said to me, "I'll get up: don't worry. That's why God sent me here." Truly it seems so. He told me yesterday the doctor said he could get up in a day or two, and could go home next week.

Isn't it fine to have had part in ministering to this old man of God?

## CALHOUN BAPTISTS

The 64th session of the Calhoun Association met at Mt. Moriah Sept. 12th and 13th, re-elected Deacon Bradford Murphree, moderator; Prof. E. A. Dye, Clerk, and T. B. Flannigan, Treasurer.

Rev. A. L. Goodrich and B. Simons represented state interests, and all reports were good.

The 37 churches all made reports, with 257 baptized and 6,365 as total membership, \$60,000 total church property, Cooperative Program payments were \$818 and \$1,403 designated.

An interesting feature was the presence of 26 preachers, and the licensing of brethren Oscar Aston, J. C. Calder, Prentiss Gilden and Walker Wooten to preach since our last meeting.

Brother A. A. Bruner, 85, was present in 1883 and this year.

Rev. J. W. Siler preached the sermon to the satisfaction of all.

Historic Bethany, organized at Slate Springs in 1886, will be host in 1940.—Leslie E. Roane.

Everyone who contributes to this Hospital had part in caring for him. New Orleans.

## Troubled by CONSTIPATION?



Get Relief this Simple Pleasant Way!

There's no law against a person taking a strong, bad-tasting purgative. But why should anyone make an "ordeal" out of a simple case of constipation? Taking a laxative can be as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax! Ex-Lax gives you a good, thorough bowel movement without causing stomach pains, nausea or weakness. It is effective, yet gentle in action. Next time you need a laxative, try Ex-Lax. In 10¢ and 25¢ boxes at all drug stores.

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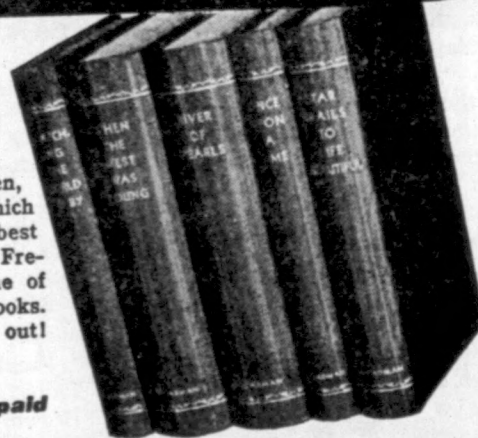
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## Y. W. A. PROGRAM AT B. M. C.

The Y. W. A. activities at Blue Mountain College began officially last Wednesday evening, September 20th, at 6:30 p. m. in a general assembly which brought out an unusually large attendance of students.

Y. W. A. president, Miss Frances Jeffers of Glencoe, Ala., had charge of the entire presentation, the success of which will, no doubt, mean that Y. W. A. will be one of the most wide-awake organizations on our campus this session. A clever bit of advertising through a "Window" set up on the stage climaxed a week of strenuous campaigning for the Y. W. A. magazine. A pageant followed, in which the seven Y. W. A. ideals were depicted by seven white-robed figures. After this impressive scene, "representatives" appeared from the various foreign countries in which Y. W. A. is known. In their colorful native costumes, the girls told of the wonderful blessings Y. W. A. had brought to their lands. In conclusion, drab figures of "Darkness" came to picture those girls who knew nothing of Y. W. A. and its message of joy and light. As the curtain fell, the emblem of Y. W. A. stood out in all its loveliness to give a lasting impression and challenge to our students.

Y. W. A.s in this country can be more vital than ever this year in view of the increasing "blackout" of all things good and peaceful abroad. The message of Christian service as presented by Y. W. A. is a shining light in a dark world.

Next Wednesday night, September 27th, Blue Mountain's eight active Y. W. A.s will hold their first meetings in an earnest effort to spread this glowing message over our campus.—Marion Dempsey, B.S.U. Reporter (B. M. C.)

## B.S.U. OF DELTA STATE

The Baptist Student Union Council of Delta State Teachers College held a preliminary meeting in the home of Dr. and Mrs. Eavenson outlining plans for the year's work. The president, Miss Pauline Hawkins of Flora, reported that there were registered on the first day one hundred and thirty-three students who were Baptist or of Baptist preference. Two students in each of the dormitories and two from the city were appointed to look after attendance at the Sunday school and at the Training Union. The effectiveness of their work was shown at the services on last Sunday.

A "welcome party" was provided by the Woman's Missionary Society of the First Baptist Church and it is thought that every Baptist student and some who wish they were Baptists were present.

Certain vacancies on the Council will be filled at the next meeting. The Master's Minority Group is conducting daily a brief worship service which is being attended by large numbers. This is in charge of Miss Olivia Wilkins of Tunica. A number of the new students united with the local church on last Sunday. Others will do so on the regular Church Relationship Day.

## CLARKE COLLEGE Y. W. A. MEETS

The first meeting of the Clarke College Y. W. A. was held Tuesday afternoon, September 18, 1939.

The meeting was opened with the song "I Choose Jesus," with the president, Alyne Robertson, presiding.

Since some of the offices were left vacant from last year, it was necessary to elect officers to fill the vacancies. The following officers were nominated and elected:

Secretary, Hazel Bradford; Treasurer, Margaret Prince; Reporter, Vera Mae Wells; Chorister, Exie Dee Smith; Pianist, Elsie Holiday.

Also during the business period all new members were recognized and enrolled.

After the business, Hazel Bradford gave a very inspiring Devotional, after which Fay Sides, program chairman, took charge of the program. The Y. W. A. Ideals were presented in the form of the different stones representing each letter in the word Dearest. Each girl on program rendered her part in such a way that it meant much to the Y. W. A. as a whole.

The meeting adjourned with the group repeating in unison the Y. W. A. Watchword.

The girls are looking forward to greater things and a greater term this year in the Lord's work than ever before.—Reporter.

## Y. W. A. BEGINS MEETING

The first Y. W. A. meeting of the school year was held on Tuesday night, September 12, in the chapel at Mississippi Woman's College. A pageant was presented portraying the Ideals of Y. W. A. The girls were attractively arrayed in gowns of white with candles of various colors depicting the different Ideals.

After the presentation of the pageant, Miss Robinson, Young People's Secretary, gave an inspiring talk as to the ideals and also the organization of the Y. W. A. She then presented each girl a membership card. These were carefully studied, filled out, and returned. Ninety-eight percent of the Baptist students enrolled at this meeting in the Y. W. A. work.

The officers of Y. W. A., making up the Y. W. A. Council, were presented to the students. The president, Bessie Pearl Hurst of Laurel, presided over the meeting, and introduced each officer with a comment as to the duties of the officers.

One of the main points of interest in the Y.W.A. is the year book. Very attractive books, done in the Y. W. A. colors with the Y. W. A. emblem on the corner, are now nearing completion. These books have in them the outline of the whole year's work. There will be two meetings each month.

Officers elected for the 1939-40 session are:

President, Bessie Pearl Hurst, Laurel; Vice-President, Adelaide Brown, Hattiesburg; Sec. Treasurer, Modena Riley, Eudora; Circle Leaders, Dorothy Lewis, Brookhaven, and Esther Thompson, Hattiesburg; Chorister, Mae Elizabeth Brigrance,

## S. T. C. FACULTY TAKES ACTIVE PART IN CHURCH WORK

Baptist faculty members of State Teachers College are making definite contributions to the religious life of Hattiesburg, Mississippi.

This is revealed in a check-up of the activities of the faculty at the various churches in the city.

Dr. J. B. George, president of the college, is chairman of the board of deacons of the First Baptist Church and also a member of the Baracca class.

Dr. R. G. Lowrey, dean, is a deacon of the Main Street Baptist Church and teacher of a Bible class.

In addition to Dr. George at the First Baptist Church, other faculty members engaged in church work there include: H. M. Craft and Miss Joicie Smith, both of whom teach a class; Dr. H. D. Pickens, assistant teacher; Mrs. Elizabeth Lovitt and A. J. Middlebrooks are members of the choir.

At the Main Street Baptist Church, in addition to Dr. Lowrey, are: Charles E. Thomas, and Dr. William H. Weathersby, deacons; T. H. Freney, Dr. R. A. McLemore.

Representing the faculty at Fifth Avenue Baptist Church are: V. M. Morgan, a deacon; Miss Alma Hickman, A. D. Owings and Henry T. Ware, Bible class teachers.

## IN MEMORY

On September 18, 1939, an angel of mercy came to earth and took back to the Heavenly Home one of the sweetest characters known, Rev. R. L. Breland. Once you knew him you never forgot his friendliness, his sincerity, his graciousness and his godliness.

He told to the last the love of a saving Christ with such power, that they believed. Oh! what a beautiful crown of stars he will wear.

Away up in Heaven,  
Far from this earth  
The angels are singing  
With gladness and mirth.

For out of a bed  
Of affliction and woe,  
God took a new one  
To help sing you know.

We mourn of his going  
But the Father knew best,  
For the "good faithful servant"  
We know needed rest.

He never grew weary  
God's Word to expound,  
And now his reward  
Those stars in his crown.

Now as I look upward  
Joy brightens the vision,  
For I see Uncle Lee  
At rest up in Heaven.

—His Neice,  
Mrs. D. V. Barham.

Mount Olive; Personal Service Chairman, Doris Fishel, Hattiesburg; Mission Study Chairman, Sue Hopkins, Louisville; and "Window" Representative, Helen Germany, Centerville.—Cleo White, B. S. U. Reporter.

## MISS ROBINSON VISITS M. W. C.

Miss Edwina Robinson endeared herself to the new students and renewed acquaintances with the old students on the campus of Mississippi Woman's College during her recent visit September 11-14.

The purpose of her visit was to assist in the organization of the college Y. W. A. Plans were made for the year and Miss Robinson met all Y. W. A. officers and had conferences with them concerning their duties and responsibilities as leaders on the M. W. C. campus.

One evening during her visit, Miss Robinson led vesper which was held at twilight near the lily pond. Her talk was an inspiration and blessing to each one who heard her. For another vesper service Miss Robinson emphasized the ideals of Y. W. A. Young ladies in various colored robes appeared, representing each of the ideals. The girls who witnessed the scene at this quiet and impressive hour, and who heard the heart-felt thoughts brought by Miss Robinson will always cherish the experience of a deeply spiritual uplift toward God.

Miss Robinson's visit meant much to the college girls and they shall always be glad that she passed their way and visited them.—Cleo White, B. S. U. Reporter.

## "SACRED MEMORY OF DR. FRANK HAGAMAN"

We shall always thank God for our memory of Dr. Frank Hagaman. I think I know most of the doctors in our state. I believe he was doing more work than any man in the state. Eternity will only reveal the great work he did. Drs. Hagaman, Shands and O'Ferrell have treated and operated on four generations of my family, myself, wife, children, grandchildren and great-grandchildren.

Blessed are the dead who die in the Lord. They shall rest from their labors and their works do follow them.—D. W. Moulder and family.

Dr. E. A. Fridell, president of the Northern Baptist Convention has appointed a committee of 24 to work out a plan for pensioning lay employees of churches. This because of the successful opposition of Baptists and others to a pension imposed by the federal government.

## Need Laxative? Take All-Vegetable One

Don't let impatience lead you into harsh measures for the relief of constipation!

There's no use. A little spicy, all-vegetable BLACK - DRAUGHT, taken by simple directions, will gently persuade your bowels. Take it at night. That should give you plenty of time for sleep.

Morning usually brings punctual, thorough relief from constipation's symptoms—headaches, biliousness, sour stomach, loss of appetite and energy. BLACK-DRAUGHT'S main ingredient is an "intestinal tonic-laxative," which helps to tone the intestinal muscles. It's economical, too. 25 to 40 doses: 25c.